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The Outlook of Missions

Volume X
Number 3
March, 1918



Summer is Coming!

This is a Reminder of
the Missionary Conferences
of the Reformed Church
for 1918.

Frederick, Md.—July 15 to 22.

Tiffin, O.—July 22 to 29.

Ridgeview Park, Pa.—July 29 to
August 5.

Mt. Gretna, Pa.—August 3 to 10.

Collegeville, Pa.—August 12 to 19.

*Upper Palisades, Ia.—

Mission House, Wis.—August 19
to 26.

*Indianapolis, Ind.—

* Dates have not been fixed.

Plan to Attend One

Plan to Send Some One

Be Sure to Support One

It has been decided by the Boards of Home and Foreign Missions to hold the same number of Missionary Conferences the coming summer as during 1917. In spite of the untoward conditions last spring and summer, delegates attended in good numbers. No doubt, more sacrifice than usual was required on the part of the organizations sending delegates, as well as from the individuals who paid their own expenses.

While the conditions this year are very similar, let there be just as hearty response, just as earnest and loyal support. We *must* be training more missionary leaders in the Reformed Church if we are ever to accomplish the great tasks in Japan and China and in the home field, which we say are ours.

Let pastors and Sunday School teachers urge young people of purpose and ability to plan their summer so as to spend a week at one of the Conferences.

For particulars, write the Mission Study Department,
304 Reformed Church Building, Philadelphia

The Outlook of Missions

Issued Monthly in the Interest
of Missions

Headquarters: Reformed Church
Building, Philadelphia

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The Quiet Hour



Like as Christ was raised up from the dead by the glory of the Father,
even so we also should walk in newness of life. —Romans 6: 4.

It will make us more than conquerors to-day,
if we recognize in going forth to the toil that
awaits us, that we do so at the faithful word
of the faithful God.

—J. STUART HOLDEN.

Open thy windows eastward,
Let in the first glad ray,
And, ere the sun has risen,
Lift up thy heart and pray;
Thy Lord will hear and bless thee
Each hour of this new day.

—MARY HITCHIN-KEMP.

Beauty of every kind is a touch of the ideal,
an overt hint of perfection, a breath out of
the infinite coming to man in the dull round
of practical life to show which way he is to
turn and strive after the perfect joy of ex-
istence.

—JOHN HARRINGTON EDWARDS.

The great nations ever have been and ever
will be those with peoples especially skillful
and energetic in production.

—SAMUEL O. DUNN.

"In confidence I bide the tryst,
His promise is for aye;
He guides me still, through cloud and mist,
Unto the perfect day."

—THOMAS MANTON.

Instead of murmuring and fretting at your
difficulties, utilize them for Jesus Christ. See
that whatever happens to you shall be made to
turn out to the furtherance of the Gospel.

—F. B. MEYER.

We are sharing in the spirit of our Lord
when we are able to discern relics of the best
among the very worst.

—J. H. JOWETT.

Whoever discards religious faith should ap-
point a day of mourning for his soul, and put
on sackcloth and ashes. He must take from
his life the greatest thought that man the
thinker ever had, the finest faith that man the
worker ever leaned upon, the surest help that
man the sinner ever found, the strongest reli-
ance that man the lover ever saw, and the only
hope that man the mortal ever had.

—HARRY EMERSON FOSDICK.

Only the soul that with an overwhelming
impulse and a perfect trust gives itself up
forever to the life of other men, finds the de-
light and peace which such complete self-sur-
render has to give.

—PHILLIPS BROOKS.

"Yea, we know Thy love rejoices
O'er each work of Thine;
Thou didst ears and hands and voices
For kind deeds combine;
Craftsman's art and music's measure
For Thy service didst design."

The Lord needs not the tongue to be an
interpreter between Him and the hearts of His
children. He hears without ears, can interpret
prayers, though not uttered by the tongue.
Our desires are cries in the ears of the Lord
of Hosts.

—THOMAS MANTON.

"Let our praying be expectant,
Humble, earnest, full of faith,
God is pleased by large desires,
Giving unto him that hath."

The world can pester the flesh, but it is
powerless to batter down and destroy the life
of the spirit. He whose life is hid with Christ
in God is guaranteed against calamity.

—JAMES I. VANCE.

The Prayer.

GRANT, we beseech Thee, O Lord, that we may so live as to be fit to represent Thy
dear Son as ambassadors; that we may be epistles known and read of all men, as
telling the story of a wonderful redemption; that the influence of our lives may be
such that men may constantly take knowledge of us that we have been with Christ Jesus and
have learned of Him. Amen.

—GEORGE R. STAIR.

THE OUTLOOK OF MISSIONS

VOLUME X.

March, 1918

NUMBER 3.

The Sale of the Ointment for the Sake of the Poor.

THIS was the suggestion of a traitor to a woman after the alabaster box containing the precious ointment had been broken over the head of the Saviour of the world as a token of love and gratitude. In the eyes of this grudge the act was a "waste." He found fault with the extravagance of the woman. Why not bestow it upon the poor?

It was of her own that Mary of Bethany had given, and Judas Iscariot had no business to find fault with the sacrifice. Many people fall into the same habit in the work of the Lord. They censure others for giving to objects of charity in which they take no interest. There are men who will criticise those who bestow their gifts of love upon the poor, the sick, the outcast and even the heathen. Why this waste, they ask.

More fault is found with the charities of the Church than with all the other expenditures of money combined. If you take note, you will find that the people who give the least to Christian benevolence are the loudest in their disapproval of the good works that are being done by the liberal souls. To them all offerings of love are a waste. They can estimate the price of the ointment, but they are not able to calculate the value of a deed of love. Judas put down the cost of the spikenard at 300 pence, and six days later he sold the Son of Man for about 100 pence. No wonder the Saviour gave him this sharp rebuke: "Let her alone. Why trouble ye her? She hath wrought a good work on me." These words were meant as a defense of Mary and as a tribute to her praise.

It is strange that the man who found fault should be the treasurer of the Twelve Apostles, for he had such a passion for money. There is a law of gravitation in the moral as well as in the natural world. Water seeks its level. We occupy the positions in life most congenial to us. There can be no harm so long as the heart is pure and loyal. The very nature of Judas was rank with the poison of greed, and this was intensified by his possession of the bag. Perhaps the office kept him so long in the company of Jesus?

There is only one way of escape from the love of money, and that is the exercise of the *grace of giving*. Giving is the divine plan for the uprooting of selfishness and the perfection of human nature. The miser tells you, get all you can, and give nothing. The Lord says, "It is more blessed to give than to receive." Giving calls into exercise the best part of our nature. It curbs selfishness, it places us beside the Christ, and makes us like unto God. If we do not find any joy in giving to the cause of Christ, give anyhow, give often, give much. No one can become a cheerful giver, all at once, but by constant giving he will form the habit, and then he will delight to give and God will bless him for it. The things we dislike to do are often the very things which we should do. There is no better way to crucify the world, the flesh and the devil than by giving ourselves, in body and soul, in property and life, to Jesus Christ whose we are by right, and whom we should serve with all our might.

"Draw near, my friends, and let your thoughts on high;
Great hearts are glad when it is time to give.
Life is no life to him that dares to die,
And death no death to him that dares to live."

The Cross of Christ and The Crisis of The World.

BY BISHOP PHILIP MERCER RHINELANDER.

I. THE CRISIS OF THE WORLD.

THE *Crisis* is upon us. We must face it. We must solve it. A crisis is a turning point in the conflict between two forces. It is the moment of decision. It fixes the issues of the future. In physical sickness the crisis is the moment when the forces that make for disease are in final conflict with the forces that make for health. Then it is determined whether disease wins and issues in death, or health wins and issues in renewed life. So the world to-day is involved in a *Crisis*. The battle is on. What shall be the issue—life or death?

On the one side are jealousy, greed, lust and hatred, with their attendant train of horror, inflicting the agony that runs, "a river of pain," through the life of the world. On the other side there is much of devotion that is splendid, of courage that is glorious, of unselfishness that is divine. After all, it is fundamentally the conflict of ideals. Shall the low ideal win and enslave the world? Shall the high ideal win and save the world? What shall expose the baseness of the low ideal and so manifest the glory of the high ideal that even the followers of the low shall be converted and saved?

II. THE CROSS OF CHRIST.

The answer to these questions is found only in the sacrifice of the death of Jesus Christ for the sins of the whole world. The Cross of Christ is the only solution of the Crisis of the World.

The very first meaning of the *Cross* is the condemnation of man's sin. It is love pointing out, witnessing to, and condemning *sin*, as rebellion against God which can only issue in death. The fundamental thing in the present *Crisis* is *sin*—setting up our wills, our self-manufactured hopes and ambitions, against the will, the purpose and the love of God. The *Cross* makes all this clear.

In condemning sin the *Cross* calls to Repentance. To repent is fundamentally to think again, to think straight, to correct our vision, so as to understand the will and purpose of God. Right thinking brings the next step—Penitence—sorrow for past failure to think straight, to see clear and to act right. But it cannot stop there if it is real. Its final issue must be Amendment—beginning to act on the readjusted thought, according to the newly seen will of God, fulfilling the newly grasped purpose of God. That is the first step in the *Cross's* solution of the *Crisis*. It makes clear and condemns our sin. It challenges us to truer thinking and higher acting.

Love which condemned sin died to save

Missing the Mark

The imperious call of Lent is to forsake sin and turn unto God. What is Sin? It is missing the mark.

"Life's but means to and end,

That end-beginning, mean and end of all things—GOD."

Sin is missing that mark. And the man who misses the mark wrongs himself as well as grieves God. His life never reaches its possibilities. He does not get the most out of it. He does not make the most of it. Lent voices the one clear call of God to forsake sin. Let the wicked forsake his way and the unrighteous man his thought. Let him turn unto God and confess his sins. Forgiveness awaits him. If with all your hearts ye truly seek me, ye shall find me, saith the Lord.—New York "Evening Post."

sinners. Self is the root of all sin. Selfishness is the beginning of all Salvation. It is God's way. He followed it Himself. By following it He made Atonement for man's sin. The *Cross* is the everlasting witness to that truth. It is the everlasting justification of every sacrifice men have ever made, are making to-day, or will make in the future. In the present *Crisis* it is the *Cross* that gives meaning and dignity, worth and power, to the sacrifices we are making in the Front Line Trenches and in the homes throughout the land. It is the *Cross* that heartens us for them, and lifts them out of the mire of meaningless pain into the light and love of God's own will to sacrifice.

Christ dared death and won life. The *Resurrection* followed the *Crucifixion*. The way of the *Cross* led over the Mountain of Death straight into the Garden of Life. So it does still. In His Victory is our Victory. The present *Crisis* is our *Cross*. It shall be the way to more abundant life for us, if in our *Crisis* we are *crucified* with Christ. We are in the *World War* with Christian motives. As Christians we must be prepared for the uttermost of sacrifice. If our sacrifice is made in the name of the Crucified, and out of love for Him, we shall be victorious over our enemies, and shall find that it is the Victory of Christ.

III. THE OPPORTUNITY OF HOLY WEEK.

It has been suggested that Christians of all names keep (in their own way) the week before Easter this year with intensified devotion. We are asked to contemplate with open mind and willing heart "Christ crucified, the Power of God unto Salvation." We all need to do it for ourselves. The *Crisis* demands that we do it for our world. Following Christ in His Passion, we shall learn His mind. Saved by the *Cross* ourselves, in victorious faith and faithful labor we shall bring our world back to its Saviour. *The Crisis of the World* will have found its solution in *The Cross of Christ*.

Philadelphia.

Christ's Command.

Preach good news to every nation,
Do it now, make no delay;
Jesus made His great oblation
Human sin to take away.

Having thus redeemed His people
By so great a sacrifice,
"Go," He says, to each disciple,
"Preach the Gospel without price."

Tell them of God's love and kindness,
What the Lord for them has done:
To deliver them from blindness
Through His well-beloved Son.

"Go," for Jesus Christ commands you,
Preach the Gospel in all lands;
And the Holy Ghost will guide you,
Strengthen and uphold your hands.

Tiffin, O., Feb. 22, 1918. S. Z. BEAM.

His Plan.

S. D. GORDON.

SOMEbody has supposed the scene that he thinks may have taken place after Jesus went back to Heaven. The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying: "Master, you died for the whole world down there, did you not?" "Yes." "You must have suffered much," with an earnest look into that great face. "Yes," again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling. "And do they all know about it?" "O no; only a few in Palestine know about it so far." "Well, Master, what is your plan? What have you done about telling the world that you have died for them? What is your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John and little Scotch Andrew and some more of them down there just to make it the business of their lives to tell others, and the others others and yet others and still others, until the last man in the farthest circle has heard the story and has felt the thrilling and the thralling power of it."

And Gabriel knows us folks down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan: "Yes—but—suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough; some of them may not be so proper—that they do not tell others, what then?" And his eyes are big with the intensity of his thought, for he is thinking of the suffering, and he is thinking, too, of the difference to the man who hasn't been told. "What then?"

And back comes that quiet, wondrous voice of Jesus: "Gabriel, I haven't made any other plan. I am counting on them."

China Seen Through Chinese Eyes.

FIVE Trade Commissions have been sent out by the Republic of China with a view of fostering commercial relations with other nations. One of these Commissions has been visiting in the United States. Hsieh Tehyi, of Peking, at the head of the American Commission, has come to our nation with a special message of good-will from the Government and people of China. He says the immediate future holds large possibilities for the upbuilding of trade between the two countries. We do well to ponder his address:

"Many changes are taking place in China, and the stride toward the adoption of Western methods and dress are a revelation to American residents and travelers, not to mention Chinese who have been away from home for a few years. Even the outward appearance of our people—men, women and children, is changing. The old mode of dress is going. American influence in the matter of dress is making itself increasingly felt, even the women of the South dis-

carding the practice of binding their feet in favor of American shoes.

"China stands to-day on the threshold of a new era. For centuries she refused to have communication with foreign nations. Now she is awakening to the fact that trading with others will help her to keep abreast with the world's progress. Now is the opportune time for America to co-operate with China. There are many Chinese anxious to come to the United States with letters of introduction from the Government. This is especially true of Chinese railroad men having interests here.

"China is looking to America, particularly because the United States has been the foremost nation in educational efforts in our country and is trying to cement a better friendship and understanding. Germany introduced her business methods. Japan improved upon them, and then the American business man stepped in and fairly took our breath away with his get-up and go. We need leather. We are starving for paper. We have 480,000,000 people and the majority prefer American shoes. A pair of shoes that sells for \$4 here is worth \$25 in silver there.

"There are many trade secrets which the American manufacturer and merchant has yet to learn. He should not send to China what he cannot sell elsewhere, for the Chinese will buy the best in the market. The shoemaker should bear in mind that the average Chinese have small feet. For the most part, American manufacturers are sending sizes too large.

"Of all the voices from the Straits Settlements, Java, India, and Australia, the most earnest is from China. Our country is not unknown to Americans, not a field unexplored, but in the vast territory of 1,500,000 square miles there are great tracts of land still undeveloped. The trade resources of the republic are limitless.

"We have everything one could name and many things the United States does not possess. In Chang Si Province there

is moradium in abundance. In Shen Si Province there are 1,000 salt mines yielding 100,000 tons of salt daily, and more than 147 brine wells giving products of native petroleum. We have tremendous quantities of pigskins which need curing."

Hsieh Tehyi said that while the co-operation of America was essential, the regeneration of China must come from within. It cannot be accomplished, the Trade Commissioner said, by sons of Chinese born and educated in the United States, in England or elsewhere, but must be brought about by native Chinese educated abroad, their eyes opened to the civilization of the outer world, who shall return to China and devote their energies and their talents to modernizing the Chinese people. When this shall be done, Hsieh Tehyi believes, the Chinese will send their daughters abroad to take their place among the enlightened women of the world.

The Trade Commissioner said that with the thorough awakening of China would come the emancipation of her women. They will be as well educated as their brothers or husbands, and when that day comes the Chinese woman will be regarded as man's equal. The educated Chinese, Hsieh Tehyi maintained, was the mental equal of any man, and he believed the Chinese woman, delivered from the shackles of her world-old ignorance, would prove the equal of any woman.

The Value of a Penny.

REV. HORACE A. SHIFFER.

THE purchasing value of the penny is to-day so relatively small that it has come to be regarded by many as an almost negligible quantity. And yet, as in the case of many small things, the penny has a marvelous accumulative value. This fact has been demonstrated by our Beginners and Primaries, who have during the past year accumulated \$11.60 for Foreign Missions

by the practice of dropping a penny every Sunday into a receptacle provided for the purpose. That amount is most gratifying, and one may safely affirm that if all the Beginners and Primaries throughout the Church would on the average do as well, our Mission Board would realize a very substantial annual increase in its income.

But the greatest results of such a practice are neither immediate nor to be measured in dollars and cents. To hear a child three and one-half years old tell her dolls while at play, as I have overheard my own do, that "this box," pointing to a box which she had improvised, "IS FOR MISSIONS," is promising of future results far surpassing the immediate returns of \$11.60.

The real value growing out of such a practice is psychological. It resulted in the forming of a habit, and in the simultaneous development of an interest in the object to which the contribution is made, even though this interest does develop subconsciously. We are not, therefore, so much concerned in this matter about the amount given as about the act itself. What men lack generally in these matters is the habit. When men once get the habit to do a thing it will be done. Thus the child that is taught to give to Foreign Missions will not need to be persuaded, when a grown-up, that Christianity is essentially missionary, and that the scope of its saving feature is universal, and that money is needed for the propagation and dissemination of its saving power.

Yes, just \$11.60 for the year, but who can begin to entirely estimate the total ultimate good that will grow out of such a training?

Baltimore, Md.

TWO NEW LEAFLETS.

"Paying the Apportionment," by Charles E. Schaeffer, D. D., "Raising the Standard of Giving," by Allen R. Bartholomew, D. D. Can be had for the asking from the Secretaries of the Boards of Home and Foreign Missions.

MISSIONARY FINANCE

BOARD OF HOME MISSIONS.

General Fund Receipts for January.

<i>Synods—</i>	1918.	1917.	<i>Increase.</i>	<i>Decrease.</i>
Eastern	\$3,785.39	\$3,474.61	\$310.78	.....
Potomac	1,857.58	1,189.87	667.71	.....
Ohio	1,036.80	437.68	599.12	.....
Pittsburgh	1,238.00	819.25	418.75	.....
Interior	575.00	728.54	.....	\$153.54
German of the East.....	461.94	419.54	42.40	.....
*Central	85.00	79.67	5.33	.....
*Northwest	15.00	.....	15.00	.....
*Southwest	50.00	85.00	.....	35.00
†W. M. S.	50.00	555.00	.....	500.00
Y. P. S. C. E.	25.25	36.50	.....	11.25
All other sources.....	291.50	242.29	49.25	.....
	\$9,471.50	\$9,985.35	\$2,108.34	\$699.79
			699.79	
Increase for the month.....			\$1,408.55	

*For Hungarian and Harbor Missions only.

†W. M. S. gave \$960.43 for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS.

Comparative Receipts for the Month of January.

<i>Synods.</i>	1917.			1918.			<i>Increase.</i>	<i>Decrease.</i>
	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>		
Eastern	\$3,361.86	\$596.50	\$3,958.36	\$3,610.33	\$705.50	\$4,315.83	\$357.47	.....
Potomac	1,376.21	844.72	2,220.93	1,650.04	147.00	1,797.04	.....	\$423.89
Pittsburgh	782.40	137.00	919.40	1,238.00	237.50	1,475.50	556.10	.....
Ohio	506.36	364.10	870.46	1,136.80	787.11	1,923.91	1,053.45	.....
Interior	563.44	100.00	663.44	585.00	15.00	600.00	.....	63.44
Central	435.19	141.70	576.89	424.51	223.30	647.81	70.92	.....
German of East.	158.00	100.00	258.00	225.00	58.00	283.00	25.00	.....
Northwest	77.38	.....	77.38	142.22	172.81	315.03	237.65	.....
Southwest	400.83	50.00	450.83	175.61	10.00	185.61	.....	265.22
Bequests .....	.....	.....	.....	.....	.....	.....	.....	.....
Annuity Bonds...	.....	500.00	500.00	.....	.....	.....	.....	500.00
W. M. S. G. S....	.....	994.00	994.00	.....	498.68	498.68	.....	495.32
Miscellaneous ...	.....	15.10	15.10	.....	17.30	17.30	2.20	.....
Totals.....	\$7,661.67	\$3,843.12	\$11,504.79	\$9,187.51	\$2,872.20	\$12,059.71	\$2,302.79	\$1,747.87
							Net Increase,	\$554.92

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Apportionment in Full in Every Congregation.

THIS is the slogan in all of our Classes and congregations. It is proposed to go "over the top" by Easter. Pastors and people are interested in the Campaign and a strong effort is made to accomplish the result this Spring. English, German and Hungarian pastors are writing to the Boards stating that they will do their utmost to bring about the desired result. Here are a few expressions as they are culled from letters that reach the Boards:

"Our Classis is in better position this year to undertake this move than ever before."

"We will not only raise the apportionment, but go over the top."

"I am aware of the urgent needs of the Boards and will do what I can."

"Our Missionary and Stewardship Committee held a meeting two weeks ago and formulated plans to do the very thing you ask. We are trying to get some of those who have been paying in full to OVER PAY."

"I feel that we will not have an easy task. However, we will do the best we can. Send literature, envelopes, subscription cards, etc."

"We had a meeting and organized ten groups of laymen who will visit every Consistory in the Classis within the next three weeks. We have raised the slogan, **THE APPORTIONMENT MUST BE PAID.**"

"I believe we have at least gotten something started in our Classis and we will keep going until some splendid results are obtained."

"We have arranged March 10th for a

simultaneous presentation in all the churches of the Classis."

"We have appointed a special committee to look after the raising of the apportionment. Each member of this committee has been assigned five or six congregations, for which he will be held responsible. By this direct, personal effort we ought to be able to secure the full amount. We are issuing a folder for all the churches. I sincerely hope that our effort in this matter may be successful."

"We still need \$315 for the apportionment and \$1,200 for current expenses. A tremendous effort will be made to get this money by May first, and **WE WILL DO IT.**"

"The apportionment in our **SYNOD** will be **MET IN FULL.**"



REV. A. P. FRANTZ, PASTOR,
ST. ANDREW'S CHURCH, PHILADELPHIA.

Two Outstanding Needs

The outstanding needs of the Board of Home Missions are *men* and *money*. Men first, and money afterwards. If the work of Home Missions is to go forward we must have more men who will devote themselves in whole-hearted fashion to this task. These men can be supplied only from the Christian homes of our people. The ideals of the Christian ministry should be presented and magnified on every occasion. Our schools and colleges which were originally established to educate ministers for the Church should direct the minds of our young men to the claims of the Christian ministry. The call has never been more insistent than to-day. The challenge of Home Missions combines the appeal of patriotism and of religion. Your Church as well as your country needs you.

The second need is money. The Board is crippled in its usefulness because it is deficient in its financial resources. Probably one reason for the lack of men in the ministry is this lack of money. If our missionaries could receive larger compensation for their services there might be a larger number willing to engage in this work. Doubtless if we had more men we would also get more money. More men would bring more money; more money would bring more men. Here we are in a vicious circle. The Churches have the power to break in and change this present deficiency. The Churches can supply the money as well as the men. Let every congregation come up with the apportionment paid in full by the meeting of the Classes this Spring and we shall have arrived at a point where we will be able to do larger things for the Kingdom than we have been doing up to this time.

The needs are urgent; the remedy lies close at hand.

Disturb us when we go astray; discipline us when we are wilful; hearten us when discouraged; strengthen us when perplexed.

—PHILIP L. FRICK.

The Home Missions Council.

THE Home Missions Council is composed of the representatives of Home Mission Boards and Societies of the Protestant Churches of the United States and Canada, representing some thirty different denominations, aggregating in membership about seventeen millions. These men gather together annually in January to consider and confer on problems of mutual interest to their work. The Council is purely of an advisory character. It serves as a clearing-house on Home Mission interests.

The general theme around which the different subjects centered was *Home Missions and the New Democracy of God*. The general feeling prevailed that the Christian people were confronting a crisis in our national and religious life, and therefore it was imperative to be thinking in regard to a constructive program for this new era. The Council endeavored to survey present tendencies in our national life and to promote conference on constructive measures.

An outstanding feature of the program consisted of a survey of populations affected by the war. The first of this class of people is the Negro. About twelve million of them are in this country. The great majority of them are in the Southland. The point was brought out that during the last two years fully 250,000 had migrated north of the Mason and Dixon Line and were gathering in the industrial centers of the North and East. This fact creates problems both in the North and in the South. In the North there will be housing problems, social problems, religious problems. In the South there will be a corresponding labor shortage. Many of these men have left their families behind, who are finding it difficult to sustain their lives. Thus far very little has been done by the Churches to meet the problem at either point.

Another group of people affected by the war are the immigrants and the people who are massed in our industrial cen-

ters. The point was emphasized that there is an extensive shifting of populations at the present time in this country; that thousands of families are moving from one place to another; that the munition plant cities will increase their populations by the thousands, which fact will produce many-sided problems of housing, of citizenship and of religion.

Another outstanding topic considered was a survey of typical group movements under which such subjects as the "War and Labor," the "Organization of the Farmers," and "Radical Social Movements in America" were discussed. One of the most important matters that came up for consideration was a proposal for a pronounced advance along the lines of comity and co-operation. The Committee which had the matter under advisement for a year brought in a very comprehensive and convincing report which called forth considerable discussion. Under this plan it is proposed to take a given State or community that remains unchurched and make a united drive to bring the Gospel to bear upon the whole community and upon all the related activities of the people.

One morning of the Council was devoted to group conferences, including the Country Church, the matter of field survey, Church building, Home Mission propaganda and promotion. In all of these conferences many practical and helpful suggestions were brought out that will be found of interest to all the Boards and agencies concerned.

One afternoon was devoted to a consideration of the basis of co-operation between the War-time Commission of the Federal Council and the National Home Mission Societies.

An evening was pleasantly spent in fellowship around a supper table when impressions and new purposes gleaned at the Council meeting formed the basis of discussion.

A morning session was given to a joint conference with the Council of Women for Home Missions, when comity in Indian work was presented and when the

present situation at the Ports of Entry as affected by the war was discussed.

The Board of Home Missions of the Reformed Church in the United States was represented by Rev. J. Harvey Mickley, D. D., Rev. D. A. Souders, D. D., Rev. Charles E. Schaeffer, D. D., Rev. James M. Mullan, Rev. John C. Horning and Mr. J. S. Wise.

Notes.

Rev. O. H. Dorschel, pastor of Grace Mission, Buffalo, N. Y., writes: "We had no fuel problem to solve and our services did not have to be curtailed. I realized more than ever the wisdom of building so low a ceiling in the church auditorium. Our fires were never out and the fuel bill did not exceed \$16 a month for December and January."

* * *

The Ohmer Park Mission, Dayton, Ohio, of which Rev. F. A. Shults is pastor, held a very successful "Social Canvass" of the entire membership on a Saturday afternoon and the attendance at all the services the next day showed the value of the effort.

* * *

Emanuel Mission, Allentown, Rev. J. P. Bachman, pastor, recently organized a Woman's Missionary Society with sixteen charter members. This Mission is now engaged in a Campaign to provide for every dollar of debt on the present plant.

* * *

Rev. E. M. Anshensley, missionary of our congregation at Kenmore, Ohio, reports: "We are not only holding ground, but are making steady gains during these winter days."

* * *

The Rev. George A. Ehrgood reports a net gain of 28 members during 1917 for the Hollidaysburg Mission. This Mission has paid \$978 on its debt during the past year.

* * *

The missionary at Olivet, Philadelphia, Rev. Maurice Samson, made 81 visits

during the month of January. The average attendance per church service was 118. The average attendance in the Sunday School was 141 and ten new scholars were received during the month.

* * *

A great many of the missionaries report a falling off in the attendance and a curtailing of the usual winter work because of the very severe weather, and because of the fuel situation, which has caused many of the churches to dispense with services on several Sundays. Most of the Mid-week Prayer Services were held in the homes of the members.

* * *

Many of the Missions are conducting the Every-Member Canvass, and report that they either have raised, or expect to raise, the entire apportionment. Emanuel Mission, York, Rev. O. S. Hartman, pastor, will raise the apportionment in full and \$100 additional for other benevolence.

The Rev. Anton Havranek has been doing Mission work among the Bohemians in Cleveland, Ohio, and vicinity. He came to us from the Presbyterian Church, after having taken a course in theology in Auburn Theological Seminary. In his survey in Cleveland he has discovered that there are a large number of Bohemian people in the city and in surrounding villages that are not supplied with religious privileges. Mission work among the Bohemians in this country has always been found rather difficult. The strong reaction of these people against the Roman Catholic Church has swung them to the opposite extreme, and many of them have taken an attitude of indifference, if, indeed, not hostility to Christianity. In order to overcome these prejudices that seem to be so deep rooted in many of these people, great faith and patience are required. The Reformed Church has only two regularly organized Bohemian



REV. ANTON HAVRANEK.

congregations at the present time—one in Chicago and the other in Cedar Rapids. It is hoped that under Mr. Havranek's leadership there will be other Missions started.

Foreign Missions in Indiana.

The Indiana Baptist Convention, through its Home Missionary leaders, made a careful survey of conditions in Northwest Indiana, of which the following is an abstract:

DURING the past ten years the Home Missionary forces of America have been challenged by the mighty stream of men, women and children that have been coming to our country. Until the European war the number who were coming each year was increasing at a rapid rate. They came from the ends of the earth and settled in groups in our large cities and growing industrial centers. About twelve years ago these foreign neighbors began to come to Indiana, not to live in a city, but to build cities.

WHY THE FOREIGNER CAME TO INDIANA.

They came because the mills and factories came. Why did the mills and factories come and why did so many build in one small section in Northwestern In-

diana? Because here was plenty of cheap land close to a great market. Lake county for ten miles back from Lake Michigan was all sand piles, water holes and scrub oak. No one thought it was worth anything. But ten great railroads crossed this narrow section and harbors on the lake front could easily be built. Ore vessels from Northern Michigan could unload at the doors of the mills. The United States Government built a canal just west of Indiana Harbor connecting Lake Michigan with Lake George and the Grant Calumet river. Into this canal can go the largest lake boats.

Along the banks of this canal are being built some great mills and factories. Twelve years ago Lake County was unknown to the industrial world. To-day its entire lake frontage is owned by some of the greatest industries in America. A part of these manufacturing sites have been developed and the rest are in the process of development. Here we have the parent plant of the Standard Oil Company, United States Steel Company, the new site for the parent plant of the Baldwin Locomotive Works, together with a score of other great industrial plants.

Our foreign neighbors came to do the hard work in these great mills, and many of them to build for themselves a home in free America.

MEN AND MONEY.

In 1905 all of Lake county had a population of 12,800. In 1916 its people numbered more than 125,000. In 1905 there were only 3,000 foreigners living in the county, but in 1916 this number had increased to 87,000. An entire city of 50,000 people has grown up in this period and the city of East Chicago, which includes East Chicago, Calumet and Indiana Harbor, has grown 980 per cent. and exceeds the most rapidly developing city in America—Pklahoma City—which has increased 539 per cent. While we were making a survey of the Calumet District in March, 1917, one new community of six hundred souls moved into one section of Gary in one week. The Gary police

records for 1916 showed that the arrests included people of forty-two different nationalities. The city authorities have tabulated fifty-nine different nationalities. In the township where Hammond is located the township trustee has reported forty-two different nationalities.

In 1905 the financial investment in the north, one-eighth of Lake County, amounted to \$10,000,000. In 1916 the money invested was more than \$187,000,000. Some of the bankers make this amount much larger. What has been done is only the beginning of what is now being planned in the way of financial investment in this district.

'Because of the unprecedented commercial development of this section within the last twelve years and especially within the last three years, it has been impossible for the federal or municipal authorities to keep pace with the changes in the municipalities with their usual statistical data available in most communities.'

OTHER INTERESTING FACTS.

One of the most encouraging conditions in the Calumet is the very deep interest that has been taken in this work among the foreigners by the school boards of the various cities studied. It would be difficult to find school boards that are more keenly alive to the problems and opportunities surrounding them than are the boards in this district. They are ready to co-operate with us in any way that they can.

It is true that in some places in the district the Roman Catholic and the Greek Catholic and other similar churches are well organized, yet there are thousands who are not touched at all by any of these churches.

Still another situation. Fully seventy-five per cent. of all the foreigners living in this district are men, and when Indiana goes dry in April, 1918, there will be even a greater demand for some agency to help take care of these thousands of men and boys. The only Young Men's Christian Association in this district is one at Gary

and a railroad association at Gibson. Here again is a great opportunity for Christian service.

PUBLIC HEALTH.

There is tremendous need for a strong organized campaign by Christian people in behalf of the babies and children. The infant mortality is so high in some sections of this district that the undertakers advertise their business by placing tiny baby caskets in their windows. 'In the foreign section of Indiana Harbor is found one of the highest infant mortality rates in the United States.' When large families with often several boarders live, eat and sleep in two small rooms where are entire blocks of houses all as crowded, what can be expected? Then when added to this is an almost total lack of sanitary conditions, what chance is there for a baby in its fight for life? Further, under these abnormal conditions, what chance is there for a young man or a young woman who wants, and tries, to live the Christian life? In several places it is impossible for these foreign neighbors of ours to get any place to live except under conditions such as have been described. Hence the constant appeal for Christian social service.

SOME SURVEY FIGURES.

Hammond—Total population, 26,181. Immigrant population, 10,742, mostly in North Hammond and East Hammond. There are 2,000 Poles in North Hammond.

East Hammond—Population, 3,600; 1,800 Poles, 600 Russians, 500 Hungarians and ten other nationalities. Bank deposits last year aggregated \$80,000.

Whiting—Population, 9,000; 3,200 Poles, 1,800 Slovaks, 900 Hungarians, 400 other nationalities, 2,700 Americans. Standard Oil investments here, \$60,000,000. No organized Protestant work for foreigners.

East Chicago—Population, 15,000; 4,600 Poles, 1,000 Hungarians, 800 Croats, 550 Slavonians, 500 Russians, 400 Roumanians, 800 other nationalities.

Calumet—Population, 2,500; 1,800 Hungarians, 300 Croats, 200 Colored, 150 Poles, 100 Americans.

Indiana Harbor—Population, 15,000; 4,000 Poles, 2,000 Serbians, 1,000 Roumanians, 1,800 Swedes, 1,700 Hungarians, 500 Russians, 500 Bohemians, 400 Ruthenians, Colored, 400. This community has grown 980 per cent. since 1905, and will continue to grow. Bank deposits by immigrants in 1916 around \$112,000. There are twelve foreign fraternal societies with membership of 2,500

Gary—Population, 50,000; 7,000 Croats, 4,600 Poles, 3,500 Bohemians, 3,000 Slavonians, 2,000 Swedes, 2,000 Roumanians, 1,000 Ruthenians, 500 Greeks, 5,000 Colored. Scores of smaller groups. U. S. Steel Co., investment \$75,000,000. They employ 18,000 men.

West Hammond, Ill.—Population, 6,500; 1,625 Poles, 400 Germans, 200 Slovaks, 100 Irish, 3,000 German Americans.

Burnham, I.—Population, 400; nearly all Poles. No church or preaching service of any kind.

Hegewisch, Ill.—Population, 6,400; 2,800 Poles, 800 Germans, 500 Swedes, 150 Serbians, and 800 in smaller groups.

SOME TOTALS FOR DISTRICT.

27,000 Poles, 2,600 Russians, 8,100 Croats, 8,550 Hungarians, 3,400 Roumanians, 2,000 Serbians, 3,500 Bohemians, 4,700 Swedes, 5,000 Negroes, and many others."

In this vast territory, with its mass of people, its unprecedented opportunities, the Reformed Church has an English-speaking Mission at Gary, Indiana, of which the Rev. J. M. Johnson is the pastor. This Mission is just completing a fine new church building. The Board of Home Missions is also supporting a Hungarian Mission at Gary which is in charge of Rev. Eugene Boros, and is occupying the building formerly used by the English-speaking congregation. We also have a Hungarian church at East Chica-

go, of which the Rev. Stephen Virag is pastor; and a Hungarian Mission in South Chicago, in charge of the Rev. John Szeghy. Mrs. Elizabeth Basso, a traveling Deaconess, supported by the Board, ministers to Hungarians in Whiting, Indiana Harbor, and East Hammond.



REV. AND MRS. JACOB KAEPPELI.

The Rev. and Mrs. Jacob Kaeppli, who have been serving the Mission at Warren, Pa., and who recently resigned, have gone to their farm at Turtle Creek, Wisconsin where they will live a retired life after having spent many years in the service of the Church.

Speaking of chaplains in the U. S. Army, the General War Time Commission says: "It is clear that one of the first duties of the Church is to see that the number of chaplains is adequate, their personnel of the highest quality, and their equipment sufficient to enable them to discharge their duties effectively."

Observations of the Treasurer.

J. S. WISE.

CHARLOTTE is perhaps the most beautiful, as well as the most progressive city of North Carolina. Here I am writing these observations, in shirt sleeves by the open window, while on this same day, March 1st, I am sure the great throngs of Chestnut street, Philadelphia, are hustling along robed in furs and heavy overcoats. Here the trees are already covered with bursting buds, and the grass tinted with the tint of summer, and the birds singing with the gladness of early Spring. How welcome the change! Just a week ago I was speeding southward in a driving snowstorm. When I left Philadelphia the mercury was playfully dancing somewhere between zero and ten above. Soon the snow depth grew less and less until it finally disappeared altogether. What a wonderful contrast! At home, the ice scraper and snow shovel; here, the garden rake and spade are the common implements in sight. There, all is hurry and bustle; here, no hurry and no worry. And yet as I look out of the window and observe the movements of the people, I cannot help but note that there is more speed to Charlottee than to most Southern cities. In its streets are to be seen the usual traffic, mixed with whites and blacks, soldiers and civilians, old folks and young folks, auto cars and trolley cars, differing only from the Northern city by the ever-present darky and his ancient mule. For nearly two years I have been interested in this beautiful city. On my first visit the lots were purchased for the future First Reformed Church of Charlotte. On my second visit the foundations were completed and the corner-stone laid. And now, a beautiful church building graces the corner of East Trade and Meyers streets—a building that is a credit to the Reformed Church and in perfect harmony with the surrounding residences. The outlook for the rapid growth of this Mission is most favorable. The Rev. Shuford Peeler has not only proved to be a wise and careful

builder in erecting so fine a building, but has also wisely and carefully built up an organization that will, I am sure, give a good account of itself.

My stay in North Carolina is to be a strenuous one. I have already delivered nine addresses and visited Greensboro, High Point, Salisbury, Winston-Salem and Charlotte. At Salisbury I met many of the leaders of the Classis and planned, with its Missionary and Stewardship Committee, for a Classical Campaign in behalf of raising the full apportionment this year. In the interest of this Campaign, I am to speak to the congregations at Hickory, Maiden, Newton, Conover, Lexington, Thomasville, Pilgram, China Grove, Concord and the congregations of Burlington charge, before my task was completed. North Carolina will surprise itself and the rest of the Church, I believe, in "going over the top" as a result of this effort. My slogan is, *Nothing short of the full apportionment and when Classis meets, assume the whole amount as handed down by Synod for next year.* In the face of the very evident prosperity of our people in every section of the Church, there can be no reasonable excuse given by any Classis or congregation for the undertaking of a narrower or smaller program than that. The old excuse that "our people have not been educated" will no longer do. People become "educated" very quickly to every other cause, and God's cause must no longer be allowed to suffer for such a reason as that. The process of education should begin at once and I believe it could safely begin with a jar, especially where nothing else seems to produce the desired results. There are other Classes, besides that of North Carolina, in need of the same slogan and I hope that the present campaign to "go over the top" may not only give us sufficient money to meet the present needs, but be the means of inducing every Classis to assume and raise the entire apportionment next year. The full apportionment raised is the only hope of both of the Mission Boards. Adequate

work can no longer be accomplished on less. Would that every pastor and every Consistory man realize this. The work demands it. Anything less means retrogression. The Reformed Church must not, dare not, miss its opportunity nor dodge its responsibility at this critical period in the world's history. For the sake of our country and for the sake of the world, no one branch of the Protestant Church (and the Reformed Church is no small part of it) can afford to fail for the sake of a few paltry dollars at this time. Shirked responsibility can be classed as nothing less than failure. Surely no one in an official position of any kind in the Reformed Church wants that.

A Special Opportunity FOR Missionary Workers

Our Special Clearance Sale Offer permits you to secure books for your library at an unusually small cost. Each title here listed sells for 60 cents ordinarily. Special price while they last is 35 cents each. A still better offer is the entire set for \$2.50. Both prices postpaid. Cloth Bound. Excellent condition.

- Advance in the Antilles. By Howard D. Grose.
- American Indian on the New Trail. By Thomas C. Moffatt.
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- Emergency in China. F. R. L. Hawkpott.
- The Frontier. By Ward Platt.
- In Red Man's Land. Francis L. Leupp.
- Korea in Transition. James G. Gale.
- Moslem World. Samuel L. Zwemer.
- Social Aspects of Foreign Missions. By W. H. P. Faunce.
- Western Women in Eastern Lands. By Helen Barrett Montgomery.

PUBLICATION AND SUNDAY SCHOOL
BOARD OF THE REFORMED CHURCH,
Fifteenth and Race Sts., Philadelphia, Pa.

The Program for the Summer Missionary Conferences.

A STANDARD program for all the Missionary Conferences has been adopted by the Advisory Committee. It is based upon the general theme for Mission Study during 1918-19—*“Christianity and the World’s Workers or Christian Industry—the Hope of Democracy.”*

The prayer groups before breakfast, which were found so uplifting last year, will again open the day.

The entire Conference will gather for Devotional Bible Study, to be followed by the Mission Study Classes, using *“The Next Adventure for God,”* the new Home Mission text for young people; *“Tohoku, the Scotland of Japan,”* by Dr. Noss on our own work in the Island Empire; *“The Path of Labor”* and *“Women Workers in the Orient,”* the new books for use in the Woman’s Missionary Society next fall and winter; *“Making Life Count,”* a text for the young people of the Servants of the King Group; and *“Miss Wistaria at Home,”* by Mrs. String and other Junior texts.

Special provision has also been made for delegates who desire to know more about conducting a Mission Study Class. For several days such a Class will be offered at the several Conferences.

The delightful half-hour with missionaries and others each day, in the nature of a quiz, will be continued. The last hour of the morning is to be devoted to an inspirational address on several days. The remainder of the time will be given to Missionary Methods, so that workers may gather in groups and discuss their common problems. Workers in the Woman’s Missionary Society, the Sunday School, the Y. W. M. A., the Young People’s Society and the Mission Band will welcome this period.

The Advisory Committee has authorized the holding of a popular session some afternoon for the benefit of visitors.

The Sunset or Vesper service will

again give opportunity for the heart-searching messages of missionaries and other workers. At the evening platform meetings the great missionary issues of the day will be discussed.

Read *“The Tohoku,”* by Dr. Noss.

GIVE us a Mission Study Book on our work in Japan and China! This has been an urgent request, especially on the part of our more intelligent Church workers. They have felt, as all should, the need for a more familiar touch with the expanding work in our two great Foreign Missionary fields.

But the preparation of a denominational text-book involves more time, thought, and experience than many people dream of. Those who have tried to gather the material for a book will appreciate this fact. It certainly requires time. It also demands thought, and what is still more necessary for the sake of accuracy, the author must have had experience. Many books are written with this last essential element lacking.

The members of the Reformed Church are now the possessors of a volume that has all the marks of a fascinating, instructive and reliable text to it. Dr. Noss and his associates in the Japan Mission have given the Church an exhaustive treatise on *“Our Field in North Japan.”* Within the three hundred pages, including the many illustrations, will be found an answer to almost every question that arises in the minds of those who desire to know all about the Tohoku—our field in North Japan.

In the publication of *“Tohoku, the Scotland of Japan,”* the Board of Foreign Mission has made a distinct contribution to the work of Christian Missions. We should allow others to pass judgment upon this new book, but we believe we may anticipate the opinion of every candid reviewer when we say that there is nothing that surpasses it among all the Mission Study books.

While the book has been prepared for the special use of the young in Mission

Study Classes, we can assure our readers that the contents will furnish the best kind of reading for the family fire-side.

All orders should be sent to the **Mission Study Department, Reformed Church Building, Fifteenth and Race streets, Philadelphia, Pa.** Price, 60 cents in cloth; 40 cents in paper.

"Miss Wistaria at Home."

This is a handsomely bound volume for children. The contents weave one chain of bright, sparkling sayings and doings of a little Japanese girl. It is a wonder that any one who has not been living in Japan should be able to gather such a

fund of facts about a Japanese woman, but Mrs. Jesse H. String has shown that it is possible.

We know of no Child's Book that will please and edify children like this book. It lends itself in a wonderful way to hold the attention of the members of Junior Endeavor Societies and Mission Bands. No family with little folks should be without it. We congratulate the Board of Foreign Missions in publishing this book. Many mothers will be glad to get it. Now is the time to order it. Send 50 cents to

Mission Study Department, Reformed Church Building, Fifteenth and Race streets, Philadelphia, Pa.

How the Work Impresses Two of Our Missionaries in Japan.

In the January, 1918, issue of *The Messenger* in Japan we find a most interesting Symposium on the Impressions and Ideals of new missionaries. Among these names we find those of Prof. and Mrs. F. B. Nicodemus, and we are glad to reprint the same for the information of our readers.

After eight years of residence and association with missionaries in Japan and Formosa it is impossible to give the first impressions of missionary life and work except as they are imperfectly recorded on brain cells that are no doubt in bad repair because of not having been called up for inspection during these years; but as a result of those first impressions and the following years of delightful association and co-operation with missionaries, an ideal of missionary life and work has always been on the horizon.

It is said that the late Dr. DeForest once gave as his advice to new missionaries:—"To be Sympathetic, Progressive, and Up-to-Date." This advice practiced and applied by a qualified, consecrated missionary would make him a most valuable worker for the Kingdom of Christ.

The application of these principles of life and action to the relation of the missionary with his fellow missionaries, his Japanese associates, toward the lives he is trying to touch, and with God, will

outfit him well for his work, and will help him as he holds before himself his ideal worker—Christ. F. B. NICODEMUS.

Having for six years joined my husband in educational work in Japan and in Formosa before enlisting with the missionary forces my impressions may be somewhat different from those of the newer recruits.

During intimate associations with missionaries both in Osaka and in Taihoku, I felt greatly attracted by what seemed to me the great joy which these workers found in their work. It was evident to me that the sacrifices made were outweighed by the compensations experienced. Glimpses of the efforts of missionaries among the people whom they were endeavoring to reach for Christ have often been a source of great inspiration to me.

As I now enter into real missionary life I feel poorly equipped for the tasks before me and unworthy of the warm welcome given me in my new field of effort, but, God helping me, I hope that I may help the true missionary spirit to develop in our home. I, moreover, sincerely hope that in our work we, too, may reflect such a joy as may cause others to desire to join the missionary ranks.

ELLA N. NICODEMUS.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Things Worth Knowing.

OUR readers will be glad to know that the beautiful cover picture was taken from a postal card sent by Miss Minerva S. Weil, of our China Mission, to the Secretary of the Board. The picture is a scene at Wulong-an, Nanking, and is certainly very picturesque. We appreciate the fine taste of the new missionary. She writes: "The three of us are well and happy—daily trying to learn Chinese." By "the three" she means Miss Zellemeier, Mr. Bachman and herself, who are spending the year very profitably in the Nanking Language School.

THERE is a great deal that is merely sentimental in our hymns if we do not translate them into real activity. What is the use of singing with our lips, "The Son of God goes forth to War," if we follow Him afar off in our lives? Why should we flippantly sing, "Not one mite would I withhold," when even our pennies cling to our pockets? It is almost sacrilegious to join with a whole heart in that all-persuasive hymn which ends with the solemn declaration,

"Were the whole realm of nature mine,
That were a tribute far too small,"

and then cut down your church dues and your benevolent offerings to a mere pittance. Let us not forget "Thou God seest me," and hearest me.

YOU have read "Mr. Britling sees it through," but do you remember what he said about giving religion a first place in your thoughts? "Re-

ligion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God. Only with God, God, who fights through man against Blind Force and Night and Non-Existence; who is the end, who is the meaning. He is the only King. Of course, I must write about Him. *I must tell all my world of Him.*"

THE *Silent Worker* is the title of St. John's parish paper, at Shamokin, Pa., Rev. C. B. Schneder, D. D., is the editor. We like the Motto: "That we might work the works of God." In the February issue is a letter from our missionary, Miss Helen B. Ammerman, who is a member of the congregation. She writes very interestingly of beautiful Yang Lu Si, one of our new stations in China. This town lies in a valley of a great mountain range. A winding small river, fed by mountain streams, flows through the hamlet. It is rich for black tea and sweet potatoes. Miss Ammerman refers to the first service ever held where women were specially invited. The entire number in attendance was 160. "The women were quiet and attentive in spite of the fact that we were the first foreign women to visit them." Here is a place where we should provide a chapel. "If you could only hear how sincerely and earnestly we are entreated to open schools in some of these places, I am sure your hearts, with ours, would ache as the pleas, one after another, must be refused. Will you make

one of the subjects for prayer during this present year our out-station evangelism, and particularly pray for the women? Few can read, much less write. They are pitiable."

* * *

ONE of the bright stars in the dark sky of Turkey is the splendid relief work that is being carried on by self-sacrificing men and women. Most of these are American men and women who serve without pay. The number of destitute Armenians, Syrians and Greeks in Asia Minor, Syria and Palestine are about 1,500,000. All the people of Turkey, irrespective of race or creed, are war sufferers. Food prices have increased tremendously, and the value of the paper lira, or Turkish pound, has decreased very much in a comparatively short time. Former Ambassador Elkus says:

"Besides this immediate problem of relief is the one of rehabilitation which is to take the place after the war. Relief is merely temporary, and will serve only to keep alive the hungry and the ill fed. After the war there will arise the great problem of putting the people back in their homes, giving them farming tools with which to work, loaning them money with which to buy supplies and agricultural implements, and do all those things which are necessary to make a people self-supporting."

What He Means by Democracy.

AMONG all the words that patriots love to use most in these war times is the word *Democracy*. "Making the world safe for democracy," many people think will bring about the salvation of the world. We doubt whether President Wilson had in mind any such miraculous transformation when he coined this happy phrase. Nor are those nations in full accord with such a view who have an imperial form of government. Our new American Ambassador to Japan, Mr. Roland S. Morris, has

made clear what America means by democracy, and in this respect he has shown himself a real diplomat and statesman.

At a dinner of welcome given to him in Tokyo on November 30, by the American-Japan Society, Mr. Morris said, that in the present great war the one issue that America is fighting for is "the right of national existence" for all the nations of the world. "International democracy does not mean the imposition of democratic institutions on all nations. For America to endeavor to impose her institutions, which are the expression of her own National spirit, on other nations would be as culpable as for the Central Powers to endeavor to Germanize the world. We are not fighting for democracy in nations, but for democracy among nations. We are demanding for every nation, great and small, the right of national self-development."

We are glad to read these outspoken views of our able ambassador, for we believe that they reflect the mind of the President, as also the temper of the American people. Our nation is the product of the faith, courage and devotion of a noble ancestry who came to this new world with the distinct purpose of establishing a government to meet the peculiar needs of the new republic. Considering the cosmopolitan character of our population, and the free institutions that have been established for the mental and moral betterment of the people, we have no right to ask other nations to adopt our form of government. What the present contention is for is, that each nation shall respect the rights of all other nations, and that no nation shall in any way interfere with the welfare of any other nation. It is the safeguarding of this principle that we, as a people, are willing and ready to sacrifice millions of men and billions of money. And in so doing let us remember that "we are not fighting for democracy in nations, but for democracy among nations."

Raising the Standard of Giving.

STEWARDSHIP is the problem that is challenging the best thought of the Church in our day. Earnest men and women are giving their time and spending their means to find the proper solution. It will not be so difficult for them to disclose its true meaning as it will be to get all the Christians to accept it and practice it. We are all ready to grant that stewardship is applicable to a man's substance or to what he amasses or inherits. But it has also a deeper significance, for we are "stewards of the manifold grace of God." All we are, and all we have, we owe to God. "In Him we live, and move, and have our being." We shall never fully fathom the measure of our stewardship until we recognize His ownership. "All things come of Thee, O Lord!" The truth is, that no man is an owner of anything he possesses. He can only hold and use what he has as a trust from God.

There is a *spiritual value* to all our possessions. As such we should think of them and dispense them in our daily lives. Our Saviour asks the question: "Who, then, is that faithful and wise servant, whom his lord set over his household?" A steward is to be faithful and wise in the care of his Lord's goods. He is to invest where the principal will bring in the safest and best returns. Men who have money to invest need not be told that they should look out for securities that are really safe.

The vital point at issue is not so much a secure investment of our possessions as a *faithful use* of our earnings. How can a man be faithful in the distribution of his income, if he has no plan, or system of giving? Everyone has some method in his business. By long experience he has been taught how to increase his substance and how to add to his talents.

There are many Christians who object to the *tithe* on the plea that it is Jewish. If the objection is based on the fact that *a Christian should go one better* than the Jew it is sound, and deserves our respect.

Our Government has fixed a war standard of giving that exceeds the Jewish, by allowing all its citizens to *deduct 15% of their taxable net income* for charity and benevolence. This is the application of a new rule in giving, and it should appeal with peculiar force, especially to all business men. The fact that the nation sorely pressed for means to meet its heavy financial obligations permits its citizens to deduct 15% of their taxable net income impliedly teaches that a steward is only faithful and wise who contributes that much of his earnings to the work of the Lord.

The Income Tax returns also put to silence those people who say they cannot compute their tithe because they do not know what their income is. If the Government can exact this information, why not the Lord, whose we are and whom we serve?

Stewardship is a term that must be applied to *all that a man is*, as well as to all that he has. God's concern is not so much about money as it is about *men*. The idea of stewardship lies not so much in the increase of talents as it does in the spirit of wise and faithful service. The man must be bigger than the purse. Fidelity to a trust is far more than the doubling of a fortune. What the Lord is after is *the making of big men* instead of big money. "The silver and the gold are His and the cattle upon a thousand hills." We cannot add to His treasures, but He seeks to make us what we ought to be by entrusting us with His goods. If "it is a fearful thing to fall into the hands of the living God," it is more so to have the Lord entrust us with His possessions and then have us use them solely as our own. The saddest thing in the world is to see a man increasing in wealth, and wanting for nothing, and having his soul dwindle and die.

The only way for a man to live and die in the prospects of an enduring peace is by being a wise and faithful "steward of the manifold grace of God." It is only as a man distributes his goods that he acquires his character.

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men
decay."

Whenever we are brought face to face with the most solemn scene in the Life of our Lord Jesus, when He hung upon the Cross—the token of God's undying love for a sinful world, we do well to think what sort of stewards we are by His grace, and to ask ourselves anew amid the shadows of Calvary, the old question: "What hast thou that thou didst not receive?" The Lord waits to be gracious. He has richer blessings in store for us, but He expects us to discharge our duty. He owns us and our property.

But grace is a gift far more precious than all the wealth and wisdom of the ages. It is "as the stewards of the manifold grace of God" that we are to regard ourselves. *My only comfort in life and in death is that I am not my own, but that I belong, in body and soul, in property and life, to my faithful Lord and Saviour Jesus Christ.*



REV. CARL D. KRIETE AND FAMILY.

Rural Japan's Evangelization.

REV. J. P. MOORE, D. D.

THE statement is often made that eighty per cent. of the Japanese people are rural, and that these are for the most part unevangelized. If this is true, and it is, then our "Task," as a Church, is to evangelize about three millions of country people.

These live in villages, constitute country communities who are marked by a high degree of unity and corporate consciousness. Their relationships are many and varied—such as the family, the class, the village temple or shrine, etc. These are governed by an officer called the *sou-cho*, the village headman. Besides this officer, who maintains an office with assistants, there are older, representative men who might be called a board of elders. There are rural customs and certain rules and regulations which are "more adamant than the laws of the Medes and Persians. Under these circumstances it becomes very difficult for the individual to choose his own path, to make his own choice. He is largely governed by those who exercise leadership over him. He is supposed to surrender his will to the wishes of the community of which he is an integral part—an individual, of course, but not with the rights and the *freedom* which individuals enjoy in the West. These *communes* are somewhat in the character of a large family and the authority exercised is paternal in character. The individual is not only responsible to his particular family, but the community as well. His offenses, if there be any, are against the community and his virtues redound to the credit and good name of the community in a sense as not with us.

This state of things involves a new missionary problem; it presents on the one hand a difficulty and on the other hand calls for a different method of propaganda in rural districts. The difficulty is to win the individual for Christ so long as the sentiment of the community is antagonistic. It may be looked upon as a

serious offense for any one to change his religion. In spite of religious freedom granted by the fundamental law he may be looked upon as a transgressor. It becomes necessary to bring about a favorable sentiment towards Christianity in the community or to endeavor to win the community *en masse*.

Another thing, viz. the country church in Japan, should be more highly diversified and institutionalized in its methods and activities—must be more many-sided—touch life on more sides than the city church. It needs to furnish opportunity for old and young of both sexes; for wholesome recreation for the social life, and for educational, moral and religious nurture. In the city there is more diversion, more opportunity for amusement, recreation and diversion such as the social man needs.

The work of Missions in the more rural district is, of course, to win the individuals. But it is more than this—it is to build up a *Christian Community*. There comes in the idea of the reading room and library—the literary society and debating clubs, the young men's and young women's societies; and, even the warshop. In this respect the Y. M. C. A., in its work in times of peace as in war, furnishes the church with the methods to be employed and sets the example. These, however, shall not supersede the preaching of the Gospel and spiritual teaching, only as an additional feature.

Lights and Shadows in Aomori.

FIRST the "shadows." Mr. X, a government official at U., was ten years ago a pillar in our church there. Always present at Church with his good wife and four lovely children, in the pastor's absence he preached and led the prayer-meeting. A modest, humble Christian gentleman he was.

From U. he moved to H, where he kindly opened his house to us for a preaching-place. Again he moved to S., where he was treasurer of the local town-office. His business often brought him

to Aomori, where he put up at a cheap hotel. Now at this hotel there was a Jezebel of a woman. She cast her charms and meshes about him, and he yielded to her snares. Thus began his downward course.

The rest is almost too sad to tell. The woman demanded more and more money and he became more and more entangled. To satisfy this Jezebel he finally used up his wife's property. Then he began to steal little by little from the office treasury. At last this amounted to 3000 *yen*, and his colleagues at the office began to suspect him. Then, to destroy the evidence of his guilt, his culminating crime was to set fire to the town office. The fire burned not only this, but the village school and the police office. He then fled to Tokyo, hoping to escape detection in the great metropolis. But how true to Bible: "Be sure your sin will find you out," he was arrested and brought to Aomori for trial.

After several postponements the trial came off two weeks ago. He made a full confession. The sentence was penal servitude for life. He is still in the Detention Prison, and we have sent him books and Christian literature. No one but his wife is admitted. She reports him to be "weeping and praying and reading his Bible."

The people of Aomori, every ready to cast a fling at the Christians, are asking, like the people of Europe and America in this awful war: "Has Christianity failed?" No, Christianity had not failed, and maybe God has allowed Mr. X to



THE KRIETE RESIDENCE AT YAMAGATA, JAPAN.

go to the limit of sin in order to bring him to repentance. Back of his sad fall was no doubt neglect of prayer and Bible duty. If penal servitude can save him from eternal death, it will be worth the cost.

Now for the "lights." Last June there came to my house a man named S., an ex-convict first out of prison the previous day. He had served ten months for forgery. His story was most interesting. Some years ago the Chief of Aomori prison was Governor Kuroki, who did such valiant Christian service with the Rev. C. Sakamoto in Tokachi prison, Hokkaido. When Governor Kuroki resigned from the prison here, he left some Christian books. One of these books, "Pilgrim's Progress," fell into the hands of Mr. S. He read it through twice and was deeply convicted of sin. He resolved that when released he would be an honest man and a Christian.

We are doing what we can to lead him to Christ and help him to lead a clean life. He has found work at the Aomori Harbour Works and so far is "making good."

While in prison, his poor wife, pressed for support sold their oldest girl, eleven years old, to the manager of a spinning factory in Saitama Ken. Seven years of servitude for the paltry sum of twelve *yen*! The poor father is now terribly wrought up about this little girl and how to redeem her. I proposed that he save up ten or fifteen *yen* to go for her, and then I will duplicate it. I dare not give him the money now for fear it should be a temptation. Let us pray that he may be one of the "Twice Born Men." It seems to me that a man who loves his child so much cannot be very depraved.

But the longer in Mission work, the more one understands the vision of Isaiah; "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the the head, there is no soundness in it, but wounds and bruises, and putrifying sores." How much these dear people need the Gospel!

Since writing the above a letter has

come from Mr. X. in prison asking for an O. and N. Testament. I am ordering one of Dr. Pierson's Annotated Bibles for him.

Pray for him and for Mr. S.

M. LEILA WINN.

(From "The Messenger," published by the Presbyterian Reformed Missions in Japan.)

First Impressions in the Ziemer Girls' School.

MARION P. FIROR.

YCHOW CITY, HUNAN.

November 5, 1917.

EVERY new missionary no doubt looks forward anxiously to beginning his work and although the year of language study at Nanking is as enjoyable as strenuous, yet the year ahead seems so full of promises that one's anticipation is great.

The opening of school was a very interesting time. The registrations were so much larger than could have been hoped for, that desks and beds soon proved too few. But when all these had been provided the girls still kept coming and had to be refused admission. It was very hard for Miss Hoy to refuse to take some of them, but the limit was set at one hundred. This means that every inch of the building is occupied, so that the plan of making the administration building serve as a dormitory also for a number of years has already been disproved as the overflow has come so quickly.

However, the opening of a day school would relieve the present congestion greatly, as many of the younger children could attend this instead of boarding. Of course, there arises the question of securing a building to open this school,—a building near enough to make supervision possible. Until this is opened further development is impossible, so plans limited to circumstances are being made.

It is quite interesting to have such a number in the school, for meals, baths,



MISS MARION P. FIROR.

etc., have to be taken in relays, and it takes quite a lot of scheming for the girls to muster up seats of some sort in the dining room. In the already crowded church, too, they occupy quite a lot of space, but after some additional benches were put in their seating there was managed.

The Saturday's work is where numbers impress one, where he is forced to realize just how many students there are. The forenoon is spent in sewing; each girl has a work-bag on which is her name, and to look over these, plan and prepare work for each girl and then supervise it keeps us hustling. Sometimes Miss Hoy and I scarcely have time to pass around the class-room once to see the work, as giving out thread, starting the students and helping those that keep coming to be helped seems to take almost every moment. Sometimes very amusing things happen in this industrial work; for example, after quilt patches had been carefully pinned together and given the students to sew, they immediately unpinned them and proceeded to put them together in a way that far from

coincided with the original design.

The spirit of the school reveals itself when a birthday comes around. Fire-crackers are set off in honor of the person, who responds to the good-will shown by her fellow-students by treating them to a little feast. Often a play, composed and planned by themselves, is given. Their acting is no doubt minus the finer technicalities of the stage, but it is certainly thoroughly enjoyable.

The present graduating class has five members, and as conditions have not permitted the opening of a high school, it will be a loss to us, for they are a very great help in teaching in the Sunday School, in the newly organized and much enjoyed Christian Endeavor, in teaching the younger children calisthenics and dressing and caring for them.

If those in the homeland could only spend a day in the school,—from the time morning chapel begins until the study hour is over and retiring time comes,—and see the bright faces of so many of these youngsters and the older and very lovable girls, they could then realize what a Christian school in China means to these people. Such cases as a bright, promising young girl in the school, who is engaged to an idiot as deformed in body as mind and whose people are loathe to break the engagement for fear of scandal that may arise against the girl, will surely grow less as the influence of Christian schools spreads.

Yochow City, Hunan, China.

Shenchowfu Notes.

J. FRANK BUCHER.

Fire! Fire! Fire!

Our Christmas season began in a most inauspicious manner. Early Sunday morning, December 16th, fire broke out some distance from the street chapel. As the methods of fighting fire in this city are very primitive, the fire spread from shop to shop very rapidly. And in spite of the precautions that had been taken by building fire walls and covering the shutters with sheet iron, when Rev. Ward Hartman arrived on the scene the front of the chapel was in flames. By tearing off the roof immediately to the rear of the front section the large room in which the preaching is done was partially saved, and the fire was



MR. HARTMAN CROSSING A STREAM.

kept from spreading to a section of shops on a cross street near the chapel.

While tearing off the roof, Mr. Hartman's position was by no means free from danger. The flames and smoke were blowing directly past him all the time he was on the roof. However, he was fortunate in escaping with nothing worse than burned hands and smoked lungs, which were evidently a small matter to him, for he was up and around in a day or two.

Permission has been received from the insurance company to remove rubbish and rebuild. It is hoped to repair the rear room for preaching services in a few weeks, but the front half of the building will be a matter of several months.

The Reformed Church has a great deal of property here in this station, all of it almost unprotected from fire. We have done what we could to meet the situation by making every part of our buildings easily accessible and placing water buckets in the most strategic points. Much more ought to be done. Good chemical apparatus or cisterns with strong pumps and hose ought to be provided at once. But we can do nothing without funds. The final solution of our fire protection problem rests with the home Church.

Christmas Cantata.

On Saturday, December 22nd, the Girls' School gave a Christmas cantata entitled "No Room in the Inn." The cantata was given in

one of the large dormitory rooms, which was filled to overflowing with spectators, over two hundred and fifty being present. In addition to the cantata, the Girls' School students also presented a short farce and several physical drills timed to music. The students acquitted themselves very well indeed.

Communion and Baptisms.

The Holy Communion was administered on December 23rd. Before the distribution of the elements eleven of the Boys' School students and Dr. Dai, of the hospital staff, were baptized and confirmed. The communion was well attended, everybody being present who could be.

On Sunday, December 30th, six inquirers were baptized at Wusuh. With these additions, the native membership of our Shenchowfu congregation is ninety-one.

Christmas.

Christmas morning was heralded by the sound of the voices of the missionary children singing Christmas hymns from door to door. And then what a joyful hour they had opening their own presents and going from house to house to rejoice with the other children over the many gifts received. No one was forgotten. In fact, every child was remembered quite often. For it seems to be the joy of our missionary community to give the children a wonderful Christmas from year to year.

Christmas services were held in the church both on Christmas Eve and on Christmas morning at 10 o'clock. At the latter service students from both schools and the missionary children took part. Doubtless, by our Chinese friends, the most appreciated number was a solo by Dr. Dai, of the hospital staff, who was accompanied by Prof. S. D. Djou, of the Boys' School, who played the Chinese flute, and by Mr. Yuen, of the Chinese Telegraf staff, who played the accordion. The tunes were strictly Chinese, to which Christian words had been set. The three gentlemen were heartily congratulated upon their splendid performance.

All the buildings—church, hospital, Boys' School and Girls' School—were beautifully decorated for the Christmas season. Our church members, helpers and students show very good taste in arranging these decorations. Their ideas are not always in accord with our Western ideas and some of the decorations would look strange to an Occidental visitor. Beautifully written Chinese characters, Chinese brush pen paintings, bright hued paper flowers, chains, animals, etc., are plentifully used. The brightness of the effect is quite in harmony with the joy of the Christmas festival.

The Christmas festivities were brought to a close by an exhibit of lantern slides on Thursday, December 27th. Ladies were entertained in the afternoon and men in the evening. Out here in China, where the wonders of the mov-



A VILLAGE SCENE IN CHINA.

ing picture are undreamed of, the magic lantern is still a thing of magic. People crowd to see the pictures whenever they are shown. We could use a much larger variety of slides than we have.

New Year's.

New Year's Eve the Christian Endeavor Society held their annual election of officers and conducted a watch meeting. Chinese noodles were served about 9.30 to drive off the demon hunger. The Chinese will have no demons present on any festive occasion, especially the demon hunger.

New Year's morning the annual congregational meeting was held. An elder and a deacon were elected. Glowing reports were heard from the Sunday School, the Christian Endeavor, and the Eastview Schools' Y. M. C. A. The average attendance in the Sunday School from the latter part of September to the end of December, 1917, was three hundred and six. Students from the two schools make up about half of that number.

The financial reports were encouraging. For several years now we have been using the duplex system, part of the money being used for local expenses and part for the out-station at Wusuh, which is entirely supported by the Shenchow congregation. Owing to the purchase of a small tract of land and the rapid depreciation of the government bank notes—practically the only currency we have—the fund for the Wusuh work showed a deficit. This was met by a special collection on December 22nd, and by a transfer of the balance due from the local fund to the Wusuh fund.

In addition to the Wusuh work, the congregation conducts relief work for the destitute poor. Envelope collections are taken the first of each month and a special collection on Christmas Day for this work. A number of blind people and a number of helpless old people, none of whom are connected in any way with the Church, are helped by this fund. So our annual every-member canvass includes three funds, local work, Wusuh out-station, and poor relief work.

To avoid giving a false impression, it must be said that none of the above work could be

conducted if it depended entirely upon the gifts of the Chinese. But our Chinese fellow-laborers in Christ are gradually learning the joy of liberal giving to the work of our Lord and Saviour, and the day will come when they will assume all these responsibilities themselves. As it is, the running expenses of the local church (repairs not included), all the expenses of the Wusuh out-station, and all the poor relief work, are conducted without drawing on the funds received from America for our work.

The First Disciples in Paotsing.

REV. WARD HARTMAN.

ON October the fourteenth the first Christian baptism in Paotsing took place when two men, Mr. Li and Mr. Wang, were baptized. A rumor had been spread that the foreigner (the writer) would use some sort of magic oil or medicine to put upon the heads of the baptized and thus hereafter they would be under the power of the foreigner. To clear all doubt in the minds of the many who came to witness, the writer took a bowl and asked a servant to go to a large jar of clean water in sight of all and dip a little into the bowl and bring forward to be used for the baptismal service.

What a change in that city over two years ago, when the writer met much opposition in trying to secure property for a chapel! Then all sorts of rumors were spread about the harmful effects of Christianity. People were afraid of the foreigner. Mr. Li, who learned much about the Gospel previously while at Shenchow on business, assisted us in



EVANGELIST CHU AND FAMILY AT BAO CHING.

securing a property but lost his position, a secretaryship in the military office, because of helping the foreigner. Such was the feeling at that time throughout the city. Nobody should have anything to do with this foreign religion, as they called Christianity.

God has wonderfully blessed the labors of our faithful native workers during these past two years; people have seen considerable of the foreigner and no longer fear him; many believe that Christianity is here to help the people of this land. But to break off from their old superstitions, to endure the opposition of relatives and friends, to really come out and testify that Jesus Christ is their Saviour requires faith and willingness to suffer persecution.

The early disciples were persecuted for their faith just as the first disciples of our Saviour to-day in these inland cities. Though Mr. Li lost his position, God provided for him, and to-day he holds a better position and enjoys better health than formerly.

Since Mr. Wang became an enquirer he gave up his former evil practices. He used to help people to choose their lucky days for weddings, funerals, erecting buildings, etc. Several months ago his brother-in-law wanted him to select a lucky day for the raising of a new house. Mr. Wang replied that since he worships God he sees that all days are good days. If the weather is fair, a good day, if it rains it is not a good day for a house raising. No lucky day was set, and the carpenters went to work, but were careless in adjusting the top logs which bind the frame work together, and as a result, one end of the house fell over onto the adjoining house and did some damage. In the Chinese mind, of course, Mr. Wang was to blame for the whole affair. It was an unlucky day. He would not follow the old custom and select a lucky day. Because of this he had to endure a great deal of persecution.

Just three days before his baptism his own little house was burned, though

most of his belongings were rescued. Again the people said it was because the idols were angry with him for accepting Christianity. Here is his own testimony as given one evening in our chapel:

"The fire that burned my house started in an adjoining house where they worship idols. The same fire that burned my house burned three other houses in all of which were idols that burned up with the houses. Those people lost practically everything."

Mr. Wang teaches in a school about twelve miles from Paotsing, so much of the time is not at home. At this particular time his wife was visiting at her home and should he not have come home especially so as to be there for our week of services his house would have been locked and everything destroyed. He praised God for being so good to him. The fire was due to carelessness on the part of those in the house where it started.

We realize that the first two disciples of the Master in Paotsing are not perfect men, but we believe they are faithfully trying to serve their Saviour. They are human just as we and need our prayers. Will you remember them at the throne of mercy? May our next trip find that they, like the early disciples, have led others to see Jesus.

Shenchow, China.

Each exercise of trust in God prepares the soul for still further trust. Believing becomes easy by repetition. Every manifestation of Divine goodness is as a lodestone to the heart, to draw it nearer to God. Thus He is weaning us from the world, training us to perfect reliance on Himself, satisfying us with the joys of His service, and preparing us for all His will. Our troubles do not spring from the dust, they are employed by our Father as occasions for revealing Himself to us in mercy and grace.—*William Dickinson.*

Extracts from the Diary of a Missionary's Wife.

(We are very glad to publish the following three most interesting extracts from the Diary of Carol Day Noss, the capable wife of our evangelistic missionary, Rev. Christopher Noss, D. D., Wakamatsu, Japan. They afford a glimpse into the life of a busy, but alert, woman, whose influence is without bounds on the Foreign Mission Field.)

A DAY IN YANAIZU.

MYNHEER left Wednesday morning, October 22nd, for his trip through South Aizu, and on the 29th I went by *kuruma* (jinrikisha) to Yanaizu, at his summons, to meet him and return with him. It was a glorious ride over the mountains with one of the most reliable *kurumayas* in Wakamatsu to pull me. We got to Yanaizu in two hours and a half,—a fourteen-mile run. I shall not soon forget the glory of one bit of scenery that came into view from the top of a mountain. I looked down, down upon autumn forests and autumn rice-fields and autumn roads winding back and forth,—outlined in shades of

red and yellow and brown to the foot of the mountain.

Just at the edge of the town I ran upon Mynheer, hot and red faced, engaged in repairing his bicycle at a little shop set almost in the roadway. He sent me on to the hotel to find Mr. Takahu and wait for him. We had a good Japanese dinner, but were disappointed to see raw fish. We asked for eggs instead, but were told that there were no eggs in Yanaizu, because Buddhists do not eat eggs nor chickens. It was somewhat surprising that they ate fish! The town is full of superstitions. For instance: An enormous rock split open near the river recently, releasing a spirit, the good Jizo.



YANAIZU. HOTEL AT THE END OF BRIDGE.

The river at one point is full of fish, but they must not be caught, because a man once fell into this pool and the fish are his descendants! To the big temple on a high hill people go all the time to ring the great gong, put money into the box below it, and with bowed heads and clasped hands pray that their crops may not be destroyed. It is said that the contributions to that temple amount to \$2,300 in a year.

After dinner we were escorted up the hill to the school house by a rather humorously pompous man, who evidently considered the occasion an important one. At the school Mr. Takahu and Mynheer talked to about two hundred children, who sat in prim, barefoot rows, tier upon tier. Some of them were alert and well-favored, but a good many showed signs of lack of nourishing food,—or of a bad inheritance. On the whole, they looked pathetically old for their years. They listened with evident interest to the temperance talks. Perhaps if their fathers and grandfathers had heard such talks their faces would not have been so old and sad. I longed to see them look happy.

On our return trip to Wakamatsu, Mynheer, on his bicycle, kept alongside my *kuruma* and told me some of his week's experiences. We were home by seven o'clock, but my faithful *kurumaya* confessed himself played out when we reached the edge of the town. It was no wonder, after his twenty-eight mile run.

A SUNDAY MORNING IN JAPAN.

WAKAMATSU, October 29th, 1917.

Here are a few of the things that attracted my attention as I walked down town this Sunday morning: a flock of ducks bathing in the muddy gutter; a three-year-old with one hand thrust out of many thicknesses of sleeve to clutch a cake with a red flower stamped on it; a blind man walking in the middle of the street playing an instrument of three strings with an implement that looked like a flat steel trowel; a girl dressed in a

kimono of three dominant colors—pale blue, fiery red, and purple; a woman in tight-fitting cotton pants with stripes reaching to her ankles; a boy carrying a big catch of fish on a string; a man carrying a table on his back; an old man crouched sideways in his house reading a paper, with a black cat crouched close up to him in precisely the same position; a woman washing her feet in the gutter with a black cloth; piles of rubbish on each side of the street, and sailing rapidly through the streets in the gutter pieces of paper, vegetable parings, sticks, rotten fruit, straw, rags, bits of broken toys,—typical street scenes in Wakamatsu on a Sunday or any other morning.

CHRISTMAS SHOPPING IN JAPAN.

One might think there would be no "Christmas rush" here, but I found myself shopping the Saturday before Christmas as madly as one could shop in Wakamatsu. I never so appreciated the old saying, "You can't hustle the East" as I did on that shopping expedition. I wanted to buy all the children's presents in an hour. So I hurried to the nearest shop that would serve my purpose and stood shivering (though I had my hands in a muff and my feet in felt-lined boots) before the display of goods spread out on the floor (Japanese shops have one side entirely exposed, you know, to the street) while a boy or two with hands spread out to warm over a *hibachi* (box of ashes with charcoal burning on top) took me in with wide, black eyes and mouth. The adjectives are quite appropriate to describe a Japanese boy's mouth as well as his eyes. When I saw something that I wanted, which happened to be a lacquered pencil-box, I pointed at it and addressed the boys thus: *Empitsu no hako wa ikura des' ka* (Pencils' box how much is?) After several seconds the larger boy reluctantly turned his attention from my boots to the box and having contemplated it for at least a minute called "*Hai!*" with a loud voice, and returned to the boots as if his duty was done. After an interval of from two to four minutes, a woman came shuffling

from a back room with a big baby (about four years old) in her arms. When she had made two or three bows, grunting "Hai! Hai!" she sat the child on the floor, gave him a pink cookey from the sleeve of her *kimono*, and sat herself down at the *hibachi*, rubbing her hands and smiling broadly. I made my bows and repeated my question with the gesture. She turned her head to look at the box and told me that the price was forty *sen* (about twenty cents). When I asked if I might have a look at it, she arose deliberately and brought it to me, stopping on her way to arrange a row of blank books that were out of place. When I had inspected the box, I said I wished to buy it and handed it to her, together with a *yen* bill (about fifty cents). Then she began a search for paper to wrap the box in and ended by tearing a corner from a newspaper, which she tied about the box with a piece of string picked up from the floor. As the newspaper was

triangular in shape, and the string too short to tie easily, and as she held the *yen* bill in one hand all the while, the wrapping of that box took about as long as it would take a clerk in a country store at home to wrap six such boxes—truly! When she had finished it to her own satisfaction, she turned her attention to the bill. By means of an abacus she found how much change was required. Then she emptied the contents of a wooden cup on the floor,—two-, five- and ten-*sen* pieces,—and having found that she could not get the right amount from that source, she sent one of the boys across the street to get the bill changed. He was slow in starting, held by my boots, I suppose; but came back quickly with the change, which I seized eagerly. There still remained four or five bows to be exchanged, with "*Arigato gozaimashita's*" (thank you) before I could leave. The transaction took about twenty minutes. If I had been able to



THE MAIN BUSINESS STREET IN CITY OF WAKAMATSU IN WINTER. POST OFFICE ON THE LEFT. POLICE STATION AT THE END.

speak Japanese intelligently it would have taken much longer, for these Aizu people love to converse with their customers, and especially with foreigners.

China's Plea for Time.

BY HAN LIANG-YUANG.

SIX years have elapsed since the great Celestial Empire threw off its yellow imperial robe and put on the new garb of republicanism. To the casual observer the history of China in these six years may seem to be a record of political upheaval and party strife. A more careful study and reflection will reveal, however, that beneath these apparently spasmodic events there has been going on in China a movement which is progressive in character as well as definite in purpose. That movement is a movement toward a progressive constitutional government.

For many years China has been struggling to get rid of her old regime and establish a government which will be more in harmony with the other progressive countries of the world. The revolution of 1911 represents only one phase of this great struggle which began many years before it, and will probably continue for many years to come. The struggle, however, has been a progressive one. With every seemingly aimless event that has taken place during the last few years China approaches, slowly but surely, the door of constitutionalism.

Constitutional government, in the modern sense of the word, was unknown in China until late in the nineteenth century. The first attempt made toward the adoption of a constitution in China was as recent as 1905, when the Manchu Government appointed a Constitutional Investigation Commission to visit the principal countries of the west for the purpose of studying their constitutional institutions with a view to their adaptation to China's needs. The result of this Commission was an imperial decree promising the grant of a constitution in ten years, and the immediate convening of a national council as a preparatory step for a parliament.

This measure, however, growing more out of political expediency than a sincere desire for progress, failed to satisfy the people. The country realized that the corruption and selfishness of the Manchu Court were too deep-seated to execute plans for such a radical reform. Revolution was already in the air, but it began to spread with increasing activity, culminating in the revolution of 1911, which, to the surprise of the whole world, resulted in a brief period of three months in the overthrow of the Manchus and the establishment of a republic.

Public opinion toward the new-born republic on political questions was at that time very much divided, some believing that China was

not ready for a republic, and that a constitutional monarchy would better meet her needs, and others firmly expecting either the return of the Manchus or the foundation of a new dynasty. The republic has, however, proved to be far more successful than the skeptics predicted, but it has also fallen short of the expectations of the enthusiasts.

Few people at that time grasped the real significance of the revolution. The creation of the republic was not an isolated event of a chaotic period. It was only one phase, and perhaps the most dramatic phase, of China's struggle for progress and constitutionalism. In the success of the revolution the New China won an important battle over the Old, but the struggle is by no means ended.

Peking, in 1911, was still in the hands of the Manchus, virtually under the dictatorship of Yuan Shi-Kai. He was a shrewd politician as well as a "strong man," and he realized not only that the end of the Manchus had come, but that the situation called for a man of his character. A few months saw the retirement of the Provisional President, Dr. Sun Yat-Sen, the installation of Yuan Shi-Kai as first President of the Republic of China, the removal of the capital from Nanking to Peking, the organization of a new Cabinet, and the election of a Parliament in accordance with the Provisional Constitution. In the hands of the "new men," most of whom had been educated in western countries, and who were imbued with the latest principles of government, it looked as though China were on the high road of progress.

But no sooner had the seat of the new government been transferred from Nanking to Peking than the old struggle reappeared. New China was too much for Old China. The reactionary forces soon gathered about that dominating figure, Yuan Shi-Kai, with a view to swinging the pendulum far back in the other direction. In control of the army, and with experience in politics to their advantage, they succeeded, expelled the members of the Kuomintang, who as a whole represented progress, sometimes radicalism, dissolved Parliament, and created a so-called National Council, who proceeded to revise the provisional constitution of Nanking, calling it the "Constitutional Compact." Yuan was an emperor in fact, if not in name, at that time. These high-handed measures aroused the ire of the Kuomintang and other ardent republicans, who organized the second revolution of 1914, a movement which was unpopular and easily crushed. China had been in disorder already for several years, and the country wanted to avoid any further disorder.

With this revolution vanquished, the Old seemed to have won again over the New, and the old order might have been resumed had not Yuan Shi-Kai made a false step. Heretofore the people had believed him innocent of imperial aspirations, but when he threw off

(Continued on Page 144.)

Woman's Missionary Society

EDITOR: MRS. EDWARD F. EVENMEYER, 29 N. THIRD STREET, EASTON, PA.

Editorial.

PACK up your problems in your old kit bag and come to Wilson College for the summer conference, second annual session, Chambersburg, Pa., the last week in June.

* * *

Classical meetings are coming soon. Let leaders bear in mind that there is necessity to emphasize both loyalty to the projects designed to help win the war and faithfulness to the established work of Missions. If we lose the war, the program of liberty and righteousness will be defeated, the world will be set back hundreds of years. On the other hand, if we neglect the props of civilization, chief of which is the spirit of Christianity, liberty becomes license. The capacity of our people must be increased to cover the strenuous demands of war and religion. To fail in doing it means bondage later, but we will not fail, let us rise in our strength, putting aside the things we can live without to meet the exigencies of a world crisis.

* * *

Read the articles in this department with care, applying the points of suggestions to the work as it appears in your society.

* * *

The Devotional is prepared by Mrs. C. C. Bost, of Hickory, N. C. The editor has been carrying this page just long enough to establish the plan clearly before the women, and now we will hear from the women themselves.

* * *

Classical presidents, please ask your reporters to send classical reports of meetings to the Church papers, not to the *OUTLOOK OF MISSIONS*.

* * *

Reports of the work from the local and classical societies due the higher officers should be attended to promptly. Plan to discharge your duty *on time*. Our efforts have double value, and decidedly more "flavor" when done at the right time. Do not fail your officer. Report in ample time, so the officer can do the same to the next higher. If you fail, you cause others to fail. Be on time.

* * *

"Speak a gude word" for *THE OUTLOOK OF MISSIONS* at your classical sessions.

* * *

A copy of "Miss Wistaria at Home" by Mrs. Jesse String, has just been received by the editor of this department. This is a charming text for Juniors,

which comes to us in an artistic dress. Quoting the author's introductory remarks: "In this little book the author has made no attempt to give the history or geography of Japan; her effort was to write a simple little story of the Japan that missionaries know." She has written a book for Juniors to read, and has tried to weave in it the work the Reformed Church in the U. S. is doing in Japan. The story is true, as far as the incidents in the story are concerned, but the names are not real and, of course, all the incidents did not happen in the life of any one person. It will be interesting to read, knowing that everything has really happened, not to Miss Wistaria, but to some one known to our missionaries. This book is recommended to teachers and mothers for use.

* * *

The dramatization of "Famous Women of the Reformed Church" by Mrs. B. B. Krammes is again brought to the attention of our women. This is a production that should be considered by the Women's Missionary Societies, first, because of its illustrative value in connection with "Missionary Milestones," and, second, because there is an increasing demand on the part of the people to have important subjects visualized. A large per cent. of popular education comes through the eye and impersonated forms. This fact is certain, and the wise adapt their methods accordingly. There are various ways of using this pageant, one of which appears in this issue, suggesting an abbreviated form, where it is not possible to present it as a whole. But our young women are looking for something worth while to do. Here is something. It has a pertinent message for our day. The heroism of a past and glorious day, needs to be reiterated to nerve us for the arduous tasks of the present. It is hoped that many Y. W. M. A., also Women's Societies, will take up the pageant as an after Easter feature. Suggest it to your society, you who read these lines.

* * *

This month Christendom celebrates again the Supreme Sacrifice of the world. Sacrifice is an essential law of the universe. Everywhere we see its exercise. In the animal kingdom, fish, fowl and beast are sacrificed for the service of mankind; in the vegetable, beautiful meadows of alfalfa clover are plowed under to fertilize the soil that it may bear the more abundant product; or, the flowers to decay and die only to scatter seed that more flowers may grow; high waters carry destruction in their wake, but deposit elements to enrich the land; the mother rabbit tears fur from her breast to nurture the life of her young—everywhere one may look, the law of sacrifice is sustaining a higher life in the world. What food for reflection at this time, the most sacrificial Easter the American people have known for many years. Many lives have been laid down that truth may not die, many more will be required. What gloom and despair would fill us if it were not for the great objective! In the economy of God there is no waste. When we consider the shortness of the longest life, how we can rejoice to have a part in the plan of God. Some one has beautifully expressed it by saying that God Himself did not shrink from sacrifice, that the child who saw the brilliant evening star cried out, "Oh, Mother, God has His service flag hanging out in the sky, and it has one lovely star." Yes, God does have a service flag and it has one star, and it represents this Son in the service, the Supreme Sacrifice of the world. Take heart, all you who suffer through sacrifice, it is contributing to the great purposes of a loving Father to move the world nearer the realization of the Kingdom, *if* we suffer in His spirit. May Easter teach us new lessons this year.

"Help me, O God, to keep before my eyes
 The larger visions of this war; to be
 Inspired each day by noble thoughts that rise
 Of duty, honor, country and of Thee.
 Help me to think of war as one vast whole
 Of human effort struggling toward the right,
 Ever advancing nearer the goal
 Of freedom, from the iron rule of might.
 Lest I forget and in my sorrow see
 Only the face of him who goes from me.
 Let me remember on that fateful day
 When women send their men across the sea,
 That with brave smiles and trembling lips they say,
 'God bless and bring you safely back to me,'
 Help me, O God, in that black hour, I pray,
 Lest I forget to be as brave as they."



DEVOTIONAL



SCRIPTURE LESSON—Col. 2: 1-17.

KEY WORD.—*Consecration.*

COMMENT—To my mind, the most beautiful and comprehensive consecration hymn is Frances Ridley Havergal's "Take My Life and Let It Be Consecrated, Lord, to Thee," so it is suggested for opening. Where it is not convenient to have music, let a good reader give these beautiful words, for it is more profitable to hear a hymn well read than rendered by singers who fail to bring out the words with clearness.

The first thought that presents itself on *Consecration* is: It comes from the *heart*. A group of church members were discussing the shortcomings of some fellow-members recently, and were marvelling that any of whom it could be said, "His name and sign ye bear," could be so conformed to the world and its doubtful amusements, or so remiss in regard to church duties. One reason after another was suggested as a possible cause, when one of the number said: "Their hearts are not right. If they were we would have no occasion to marvel and grieve over slips of hands, feet or lips."

If the heart is truly consecrated, the tongue, the "unruly member," will not utter unkind words to wound and sting; so we pray:

"Take our lips, and let them be
 Filled with messages for Thee."

If the heart is fully consecrated, our feet will not stray into forbidden paths, but will be "Swift and beautiful for Thee." Our time will not be wasted in idle pleasures and amusements, but we will only use as much as is necessary and right to make well-balanced lives.

Some persons seem to think the supreme act of consecration is giving "our silver and our gold," and after that is done hands, feet, lips, time and talents are exempted. It is the story of "The Widow's Mite" over again, for back of all giving is the motive. Is it consecration to give what we do not need ourselves or whatever is easiest to give?

Beginning with the heart, let us give *all*—heart, hands, feet, lips, voice, time, talents, as well as silver and gold.

A practical closing hymn is "All, Yes, All I Give to Jesus; It Belongs to Him." A beautiful spiritual hymn, "O Love That Will Not Let Me Go."

PRAYER.—O Saviour of the world, who through sorrow and suffering came to bring salvation to all, help us to keep close to Thee and not to follow Thee afar off. Take our hearts and cast out everything that hinders us in following close to Thee, all malice, uncharitableness or anything that mars us, and give us a spirit like Thine. We pray Thy richest blessings to rest on the missionaries of the Cross at home and abroad. Be with them and abundantly bless their labors. Help us who cannot go as missionaries to give of our abundance that others may be sent. Guide us through life and finally own and save us. Amen.

PRAYER—We pray Thee, our Heavenly Father, to be with our soldiers and sailors and all who are risking their lives in the service of their country. Be with them, guide, guard and keep them. If it be Thy will, bring them safely back to their homes when the war is over. Help us to live sanely and to do our part in saving and conserving in this hour of our nation's need. Amen.

Mrs. C. C. Bost.

Mrs. Annie Albert, of Latrobe, is one of the number of *Missionary Workers* who have passed over to *The Other Side*. She was active in Pittsburgh Synod, being one of its *Charter Members*; also *Treasurer* for eighteen years. *Her Life's Work is ended*—but leaving a Benediction of Love and Activity for the Cause.

Died November 31, 1917.

Famous Women of the Reformed Church.

To enrich the monthly meetings of the W. M. S., the pageant, "Famous Women of the Reformed Church," can be made the program basis for four or five consecutive meetings in connection with "Missionary Milestones."

To give a "special" for the summer meetings, it was used in this way by the Woman's Missionary Society of St. John's Reformed Church, Bangor, Pa., with success.

A paper on "The Striking Events of the Reformation Period"; a "Sketch of Zwingli" and a "Sketch of Bullinger" introduced parts one and two, of Act one, after which the chairman announced "A short conversation to show the loyalty of the women to their beliefs." A paper on the life of Calvin introduced sketch three; this was followed by the conversation. The same method was followed in four consecutive meetings.

It is suggested in order to have the papers conform to the thought of the pageant, that one person prepare them.

An interesting conclusion for the series may be "Life Stories of the Famous Women of the Reformation. This must include Luther's wife, Catherine von Bora. The women who are selected to impersonate the Famous Women must adhere strictly to photographs and historical descriptions of the original character. Each Famous Woman shall give her life story in monologue.

Preparation for Prayer.

MR. ARTHUR LILEY, a missionary in Tunis, Africa, tells of the preparations made by the Mohammedans for prayer. He says:

"Throughout the Moslem world no 'believer' under any circumstance is allowed to perform his prayers before having cleansed himself by prescribed ablutions when he can obtain clean water. If traveling in a waterless desert the 'believer' is allowed to use sand in his ablutions. If it is impossible to procure sand he passes his hand over a stone before each act.

"The ablutions are absolutely necessary as a preparation to prayer. The 'believer' tucks up his sleeves above the elbows and from a 'breek' or brass jug of water before him he pours water into his hands and washes them three times.

"Next, taking a little water into the hollow of his right hand he allows the water to run up his arm as far as the elbow, and having washed the right arm, he does the same with the left. This is done three times.

"Water is next taken in the right hand and sniffed up the nostrils and blown out by the finger being placed on the side of the nose.

"The nose and mouth having been thoroughly cleansed he wets the tips of his two forefingers, places them in his ears and twists them around. Sometimes before his last act the Moslem will scrape out his ears with a tiny spoon of bone in order that no dirt may remain.

"He next takes off his fez cap and lays it down in a clean place. He passes his wet hands over his head down to the nape of his neck. In order that no water may fall on his linen and thus render him impure, he passes his hands around his neck, shaking off any water that may have been gathered on the forefingers.

"If the 'believer' has shoes and socks they are taken off before beginning the ablutions. The last act is to wash his feet and legs up as far as the knees, the fingers being carefully passed through

the spaces between the toes, thus the ablution is completed.

"Between each act of washing the Moslem repeats some pious saying. When washing the nostrils he says, 'O my God, if I am pleasing in Thy sight, perfume me with the odors of Paradise,' and so on.

"If the worshipper is sure of having avoided all kinds of impurity it is not necessary for him to perform these ablutions five times daily before the prescribed prayers. He trusts, however, in the cleansing of water and does not believe that the blood of Jesus Christ, God's Son, cleanseth us from all sin. It is a ceremonial cleansing rather than a heart cleansing that the Moslem is seeking."

Over Our Denominational Top.

ONCE again the interdenominational boards have taken account of stock. We are in part responsible for the reports of the Council of Women for Home Missions and the Women's Federation of Foreign Mission Boards; and will be largely indebted to them for our 1918 missionary literature and summer schools. The splendid reports demonstrated the value of propaganda. They thrilled with the call, no retrenchment for war work; no shirking of war work. In order to be true to Church and State, we must assume the additional demands on our time, energy and resources by eliminating all unessentials from our life.

Commendable progress has been made in the last decade by the W. M. S. G. S., but a valuable lesson on the value of propaganda awaits her, if she is to take her legitimate place in the congress of World Workers. According to the treasurer's report, May, 1917, the society contributed during the triennium, \$26 to the two interdenominational woman's boards. Based on figures it would be difficult to define our relationship in the family of missionary organizations. There are societies so strongly attached to their local responsibilities that they

disregard their classical and synodical relationship. It looks almost like a parallel case with the W. M. S. G. S. In Dr. Leupp's Indian report he says, the most significant event of the year was giving citizenship in place of wardship to the Indian. In order to go over the top, we need citizenship in place of wardship in the interdenominational women's missionary organizations.

Three things will be necessary—to increase the number of readers of *THE OUTLOOK OF MISSIONS*, and the *Missionary Review of the World*; and to have leaders visit local societies with a message of the possibilities and responsibilities of the missionary society.

The *Missionary Review of the World* is the interdenominational magazine. *The Bulletin*, formerly published by the Women's Federation of Foreign Mission Boards, now appears bi-monthly as a department of the *Review*. The Council of Women for Home Missions has four pages in the *Review*, bi-monthly, alternating with the foreign *Bulletin*.

Women must be informed before they can serve. The 1918 program, "Christianity and the World's Workers," will challenge the strength of the Church. The World's Workers know their adopted program; if the Church comes with an unfair, enemy message, the separation will be greater than at present. Women's Missionary Societies must reach the women and girls in industry if their time-honored lilliputian methods must be turned topsy turvy to do it.

F. L.

Summer Missionary Conferences.

The denominational and interdenominational summer missionary conferences have become a necessity to the leaders of thought in women's and children's work. There is no place to-day for lifeless missionary service. There is no better place to rekindle the fires for that service than the summer missionary conference. Our denominational conferences promise to be unusually strong. The programs for these conferences include a Mission

Study Class in which the "Path of Labor" and "Women Workers of the Orient" will be used as text books. In addition, there will be two, and possibly three hours during the week set aside specially for the consideration of methods of conducting the Woman's Missionary Society. These groups will be held in all likelihood simultaneously with other groups the last period in the morning.

The interdenominational conference at Chambersburg—Pennsylvania's Northfield—will bring leaders of national and international fame to the women of Pennsylvania and Maryland. Mrs. Montgomery will be at the conference for the entire week and will lecture on both the Home and Foreign Mission text books.

It is earnestly hoped that classical societies will present the advantages of these conferences at their annual meetings, and urge the local societies very strongly to send delegates to the conferences in their particular sections. In the case of the conference for Pittsburgh Synod, a new location may be selected; the other conferences will be held as follows:

Hood College, Frederick, Md.—July 15-22.

Heidelberg University, Tiffin, Ohio—July 22-29.

Ridgeview Park, Pa.—July 20-Aug. 5.

Pennsylvania Chautauqua, Mt. Gretna, Pa.—Aug. 3-10.

Ursinus College, Collegeville, Pa.—Aug. 12-19.

Upper Palisades, Iowa—Aug. 13-19.

Mission House, near Plymouth, Wis.—Aug. 19-26.

Starting a Mission Study Class.

MRS. KINDERLING.

IF in starting a Mission Study Class you can find one or two women who are interested in the study of Missions, and who are earnest enough to try to interest others, it will be comparatively easy to get enough members to

start a class. The one who is to lead the class should not be expected to go out and gather a class together. She will have as much work as she can do after the class is started. The selection of a text book is generally left to the one who will lead. In most of our churches the Lenten Season seems to be the best time in which to have Mission Study Classes. There are two things which always help a class. One is a reliable secretary and the other a woman who will try to be present at every meeting and take charge of the music. In this way the leader of the class can put all time and thought into the subject which she is to teach. I would set the time of the meeting early enough to allow fifteen or twenty minutes of social intercourse before the study hour. Always open your study period with a short devotional service. This may include singing by the class, a portion of Scriptures and a prayer.

We may vary this by having different members take part or by having special music. Avoid monotony by all means. I have found members who enjoy having sentence prayers. Many of them will come prepared to give a sentence of Scripture if the announcement is made a week ahead. At the first meeting of a class, very little can be done in the way of study. The leader may ask for names of those who are willing to study and thus help to make the class a success. During this first meeting I would give a general talk on the country we are to study. Arouse an interest in it if possible. In planning the program for each week, be sure to keep within the time allotted to it. The attendance will always be better if meetings open and close promptly. These suggestions may be varied according to the number in the class. We cannot always follow the same rule, as conditions vary very much in different churches.

Reading, Pa.

"Where there is Faith, there is Love,
Where there is Love, there is Peace,
Where there is Peace, there is God,
Where there is God, there is no need."

**Federation of Woman's Boards of
Foreign Missions of North
America.**

"Lord God we pray Thee,
Be with us in our upbuilding!
Help us to dedicate these new days to
Thee,
May all our works be
Fragrant with charity,
With Thee our sure foundation,
Our hope and inspiration
In holiest consecration
Build we to Thee."

The annual meeting of the Federation was held on Friday, January 18th, in the Central Presbyterian Church, Madison avenue and 57th street, New York. There were three sessions with a simple luncheon for delegates served in the Banquet Room of the church.

At the morning session ninety-eight delegates registered representing twenty-five denominations.

Opening devotions were led by Mrs. S. J. Broadwell, President of the Woman's Union Missionary Society, the pioneer as a woman's society and a woman's federation in America.

The Treasurer reported a balance January 1, 1918, of \$859.15, and before the morning session closed five hundred dollars of that balance was voted for new work. The President, Mrs. J. H. Moore, then read the report of the Executive Committee advancing enlarged plans for work during the coming year, notably a publicity campaign with special emphasis laid upon the formation of local Federations.

The reports of the Committees on Methods of Work, Summer Schools and Conferences, Student Work, Publications and Literature, Christian Literature for Women and Children in Mission Fields, and Interdenominational Institutions on the Foreign Field were submitted in galley proof to the delegates and were read by their respective chairmen. These reports can be secured later in the printed Annual Report from Miss

Leavis, and are worth reading and keeping.

At the luncheon hour brief, interesting addresses were made by Miss Lewis and Dr. Baker, of China; Mrs. Fleming and Miss Ewing, of India, and Mrs. Helen Barrett Montgomery.

The delegates met for the afternoon session in the church. The report of the Nominating Committee was read and accepted, the secretary casting the vote for Mrs. H. R. Steel, President; Miss Alice M. Davison, Vice-President; Mrs. Fennell P. Turner, Secretary, and Mrs. DeWitt Knox, Treasurer.

Two inspiring addresses followed on "The Price of Advance" by Mrs. Cronk, and "Advance on the Pacific Coast" by Mrs. Paul Raymond. At the morning session the latter was asked to become the Field Representative of the Federation while working in co-operation with the Missionary Education Movement. The afternoon session concluded by a most helpful address on Prayer by the Rev. William P. Merrill, D. D.

Sleet and snow combined to frustrate the hoped-for, large audience in the evening, but those who braved the stormy elements were rewarded by the fine program rendered.

Dr. Wilton Merle Smith led the devotions. Mrs. William Fraser McDowell made us better acquainted with our Interdenominational Institutions in Madras, Peking, and Nanking as they are, and in Vellore and Tokio as we hope they soon will be. Let us not forget them in our prayers.

Mrs. Everett O. Fisk brought a message from the Collegiate Alumnae Association and it was voted later that Mrs. Fisk be made the representative of the Federation to keep before the Association the Interdenominational Institutions of the Federation.

Little Miss Tang, of China, presented most charmingly the need of her sisters, pleading for them a higher education in their own country.

Mrs. Peabody moved that the Federa-

tion authorize the Executive Committee to frame and publish resolutions:

1. In favor of co-operation with other forces to secure the ratification by States of the Prohibition Amendment.

2. To stimulate by study and effort the endeavor of the World Alliance to Christianize our International Relations.

The vote of thanks to the Committee on Arrangements was intended to include appreciation of the kind reception and welcome accorded to the Federation by the Central Presbyterian Church.

The Christian fellowship enjoyed by all the delegates will be the last and best impression of the day.

L. C. K.

Literature Department

MRS. IRVIN W. HENDRICKS
CHAMBERSBURG, PA.

Major or Minor—Which?

IS your Church, the symbol of Christ's Kingdom upon earth, a major or a minor interest in your life? Recently it has been said that many of us have grown up with the idea that our religion is a side issue and not a thing of vital importance to each one of us. That we attend service occasionally, give small gifts, but do not seem to realize that there is any responsibility resting upon us, to assist in the stupendous task of carrying the gospel message to all nations and to all people. That women to-day are writing cheques in four figures for war relief, who feel that they have contributed generously if they give ten dollars to Mission work.

May it not be that this condition has come about because we have not had visualized to us the great need of this work? A lack of knowledge of world conditions is probably at the bottom of this lack of interest. We all know something of the infamous butchery of Armenians by the Mohammedans in Turkey, but do we all

know how the Mohammedans are intrenching themselves in Africa and how the Germans have planned a military autocracy in middle Africa? What kind of a peace does this bespeak for the future?

To what sort of a democracy for the world are we looking forward, unless it be a Christian Democracy? It takes years of spiritual growth in a Christian nation, to fit us each to govern the weaknesses of our own nature. How, then, shall a nation without knowledge of the gracious influence of Christ follow the golden rule with neighboring nations?

It is up to us as Americans and members of Christ's Church, to become familiar with world conditions. What is the status of our religion in China, Africa, South America, our United States and the many other countries? There is plenty of literature on this subject, if we but make use of it. Mission Study is essential if we would go about our task with intelligence.

What proportion of the magazines that come into our homes this year are of a character to enlarge our knowledge of the need of the world for Christ and our privilege of proclaiming Him to a weary world? This magazine list may enable each of us to measure for ourselves our interest in Missions as compared to our interest in other phases of life.

As the time for the meeting of our Classical Missionary Societies draws near, let us plan to be present and hear of our own Mission work, and supply ourselves from the literature table with books, magazines and leaflets that will give us knowledge of the field and the work and may it no longer be said of us that the Church is a minor interest in our lives.

Among the Moslems it is said that the teachings of Jesus are accorded much respect, although they reject Him as Messiah. In their literature some traditional sayings of Jesus are preserved. Dr. Zwemer quotes this striking sentence, which is supposed to have been uttered by Jesus: "The world is a bridge; therefore cross over it, and do not build on it."

The Meeting for April

SCRIPTURE THEME—Consecration. Col. 2: 1-17.

KEY VERSE—"Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

TEXT BOOK—"Missionary Milestones." Chapter II. "Landmarks of Liberty."

THE NEGRO IN THE NEW WORLD.

(Descendants of the Bantu races, which we studied in "An African Trail.")

Our forefathers came to the new world for love of God, home, and freedom. They found a continent of savage Indians, at once a challenge to the Gospel which they loved and possessed. As if this were not enough, very soon another primitive people was thrust upon them, destined to become a far greater problem in the development of this new nation than the Indian, and perhaps also a greater spiritual responsibility. They came to the Indians. The Negroes were brought to them.

About the year 1619 the first slaves were introduced into the Virginia colony. It was the same slavery that these people had among themselves in the wilds of Africa. They made slaves of one another among their native tribes in Africa. They do to this day, wherever the missionary has not reached with the Gospel. But poor black people, it was harder for them when they were sold to foreign traders and taken to strange lands. Put into the hold of a ship, shackled together, men, women and children endured a sailing voyage and in agonizing human suffering came to the shores of the New World. Soon the West India Islands were peopled with them, and though there were only about twenty slaves in the first sale of them in our colonies, there were inside one hundred and eighty-eight years over one million here; and in the year 1860 there were over four million. Liberty for the white race was bought with blood; so also was liberty for the black race upon our shores. The reaping of the whirlwind came with the Civil War and the Reconstruction Period which followed. The Negro problem has been a load upon the nation's back. But costly as it has been in money, suffering and blood, it has brought a race to the Gospel of Jesus Christ. There are now with us over 12,000,000 Negroes. They live in a land of churches; it can be said, they are evangelized. There are over 3,000,000 among them who are Christians. Had they remained in Africa, only a fraction of this number would have been reached by missionaries. Yet before us is the challenge of the 9,000,000 not yet Christian. They are nobly helping their own. The National Baptist Convention, a united effort of all colored Baptist churches, have eighty schools at work among their people. They do a vast amount of home mission work, and have foreign mission stations in Africa, West Indies, and South America. The African Methodist Episcopal Church supports twenty-five schools and many home mission churches, and has 180 Mission Stations in Africa with 12,000 converts. The African Methodist Episcopal Zion, now united with the former, has had a similar history.

Perhaps the greatest present need is more men educated for the ministry. They have many preachers, but comparatively few who have had adequate training. Believing that here lies the solution of the Negro problem, the following incidents are related with the hope that there may be conviction of this need and an interest aroused.

I was asked to speak in several different colored churches of a certain city. Upon one of these occasions when I arrived at the appointed time, I found the little church lighted, warm, and very clean, but not a soul in it. I sat down and waited for some time. Then a young woman came in. I arose and held out my hand. She did not respond, and I saw that her sight was about gone. I took her hand in greeting, and said: "Your eyes are bad; are you able to see at all?" She sat down and replied: "Yes'm, I kin see some, but not much." "Do you not wear glasses?" I asked. "Yes'm. But I broke 'em, and ain't got no money to buy no more." "How long have your eyes been this way?" "Oh, for some time. The doctor say it was standin' over a hot stove cookin' so much what done it." Then she broke off with, "Are you married?" When I replied she said, "If I 'se single I'd sure stay that a way." "Then you are married?" "Yes,"—and after a little silence, "You doan know where I could git a job cookin'?" I did not know. "I'd like to make enough money to git back home. That's all I want." "Your home is not here?" "No'm, in Virginia. My man he come here two years ago, and he kep' a writin' and writin' for me to come. But I wish I hadn't." "Does he drink?" "No'm, but they is a girl what is between us. He spends his money on her. An' I'm goin' back home, soon's I kin git a job and make enough money, an' I ain't never comin' back here." This is the tragedy of many colored wives down South. The husbands have come North, 250,000 of them in the last two years. Many of them have abandoned the

family down South and formed unholy ties in our Northern cities. The hopeless look on this girl's face will never leave me. I said: "Jesus never fails us. Do you know Him?" "Yes, ma'am, I do; an' He never fails me. When I'se home I never missed church." "Do you attend here?" "Sometimes. But that girl she sings in this here choir, and my man he comes here jus' to see her. 'Tain't no use me comin' to this church. That's no Christian way doin'. I come to-night to hear you. I don't know she's comin' or not. My man'll be here after while, though."

I silently prayed that I might be used to help that man, and that girl if she came. And the man came, dressed like a fashion plate. His occupation she had said was that of teamster. When she saw him in his finery, so in contrast with her own poor clothes, it was too much. She got up and went out. One other woman came, a very earnest Christian. Then the pastor, and that was all. The pastor opened that meeting with as great solemnity as if the house were filled. He read the Scripture with reverence, he prayed with fervor. There was but one hymn book. He read a few lines, then we sang those lines, and so on to the end of the hymn.

If he could do his part with such thankfulness and reverence, I must do mine with as great faith. I was supposed to give a missionary message. I did, from Matt. 28: 19-20. Then I fastened it with II Peter, 3: 1-14. Here I tried to give that man a look at his condition and the coming judgment. He hung his head most of the time, and I hope the Spirit put him under saving conviction. So the meeting ended. Then the pastor made some closing remarks.

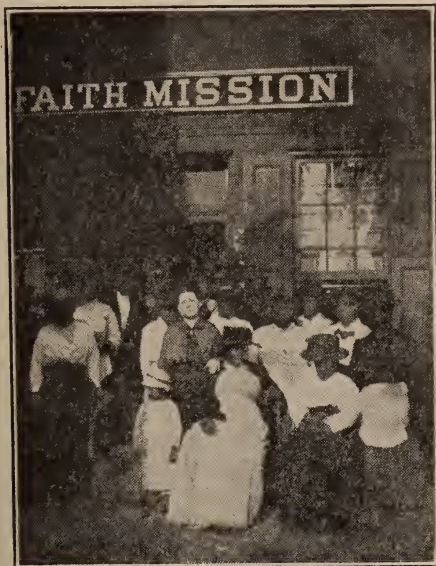
"This was a fine meetin'. I know somepin' now what I never knowed befo'. And so do you, my friends. Yo' got somepin' to talk about to-morrow, what you' didn't have to talk about to-day. I doan know why ouah people so slowful 'bout comin' to church. They is dilluntary. They says they works so late, an' has to git up four clock in de mornin'. Well, what if they does? God He give 'em six days in the week and health to work; kain't they give Him a little time? Ouah people is just dilluntary; an' the Lord ain't goin' bless slowful people. I'se tired to-night; so tired I kin hardly walk, kin hardly hol' my eyes open. I'se trampin' roun' all day on my feet. But what uv that? When I knows whah I kin pick up a few crumbs fo' my soul, there's whah I'se goin'. I wants to learn, I wants to git higher and higher. An' if my eyes wants to go shet, I'll hol' 'em open anyway. An' if my legs is tired, why I'll make 'em go to church anyway. Yes, sah; that's the only way to git through this worl' and git to glory. So I thanks this deah sistah, and thanks the Lord, for what I heard to-night." Then he pronounced the benediction. Mispronounced it, rather, but it was heard in heaven, I fully believe.

On another occasion when I spoke to a good sized colored audience, my talk was supplemented by a very earnest pastor. "This heah sistah tell us about the Chinese women, an' the downgraded women in the heathen lands. I'se glad you sistahs heard that to-night. She tell us how them womens in the foreign lands kin be saved by the Gospel of Jesus Christ. Yes; and I kin tes'ify that they ain't nothin' on this earth kin save man anywheah but the Gospel of Jesus Christ. That's what save me. I'se not no bettern them people what bow to idols. But the Lord done saved me. An' now I wants to spen' the res' my life tryin' to save othahs, and I kin tell you' they is lots o' my race in this city what needs savin'. What she say 'bout womens helpin' they fellow womens I wants to emptysize. They is work a woman kin do fo' womens what a man kain't do. I fin's the truf back heah in Genesis. God made a woman refiner'n man. Doan yo' 'member how the Lord He took an' made man out of the dirt of the ground'? Twan't pu'ified, no' refined. He done jus' took dirt from the groun' an' made man. Now natchully, the worl' specs man to be a little lower'n woman, that is in ouah country they does. I hates it, but it is so. They doan look down on a man in sin half as much as they do on a woman in sin. But sin is sin, man or woman; 'tain't no diffrunce with the Lord. Now I ain't sayin' nothing agin the men, but the fac' is, that when God made woman He made her out o' cleaner stuff. He done took a rib—out o' man—a nice clean rib, and He made woman. An' so God made woman refiner'n man. An' so the message I wants to bring to you to-night is, that spite o' this fac', woman have done fall down in the gutter o' sin. None o' yous heah to-night, but they is lots of 'em in this city. Yo' kin fin' 'em in the movin' pickshures, the dance halls, and God knows wheah all they is, so far down in the mud o' sin it goin' take praying an' fastin' to bring 'em out. Now you sistahs what lak God made you wid the blood o' Jesus, clean and puah, yo' got a work to do fo' them out yondah in sin. An' some of us I hope'll be called to foreign lands too. Howsomever, as the sistah tell us, we kin give ouah money to help send othahs if the Lord don't call us."

Everything was said out of a heart plainly consecrated. It was sweetly earnest, sweetly unique, and it was pathetic. One fills with regret that these dear souls did not get the education that would have made their work so much more effective. There are many hundreds like this, and even more ignorant. In many of their churches the young people are better educated than their pastor. And the problem of their young people is a critical one.

They must have better trained ministers if the young people are to be reached and held.

We have been helping in a small way the school for young people and for ministers at Bowling Green, Kentucky, thus doing a little for this cause. Lay it up on your hearts in prayer.



Undenominational. Located at 525 South Reese street, Philadelphia, formerly Gillis alley, next to the notorious "Soap-fat" alley, where three murders were committed, all within hearing of the missionary, who sleeps over the Mission. The believers are faithful witnesses among their neighbors. Miss Scattergood, the missionary, is in the picture with the members of her Mothers' Meeting.



MISS SCATTERGOOD AND THE PRIMARY SEWING AND BIBLE CLASS.

The child in plaid dress can repeat from memory all the books of the Old Testament, and is learning those of the New. She is four years old. The tiny baby is a visitor with "Big Brother" to-day.

Colored Work at Louisville, Kentucky.

We are helping a splendid work here. The Mission consists of two buildings some distance apart, so that a large number of people are reached. Both are open seven days in the week, for, as Rev. Little, the missionary, says, "It is a seven-day Gospel we teach." The work resembles an institutional church, with many departments. The Sunday School numbers nine hundred. The children love so much to go that when a parent wants prompt obedience to a command all he needs do is threaten, "You can't go to Sunday School if you don't do this." That brings the desired result. The Christian services, five every Lord's Day, are all well attended, often crowded. The sewing school is overcrowded. As many as one thousand garments have been made in a single year. The girls love the cooking class, and if you happen to drop in when a black lassie is removing her cake from the oven, you will be offered a piece of the delicious brown bit of culinary craft. The most economical and wholesome cookery is taught. The boys love their tools and learn to make many useful articles. In all this industrial work, the principles of Christian living are being taught, by example and by the lives of the workers. The playgrounds make the little folks happy and keep them at clean, wholesome play under a Christian man and a Christian woman's supervision. The Mission opened up the first baths for colored people. Many laughed and said that was a visionary thought. But the missionary has as much faith for human nature under a black skin as under white. He went ahead. The first day they were opened to women and girls there was a grand rush. The first day open to men and boys, the same. Several boys begged to take two baths. And they got two baths that day. This missionary lets the colored people have their own way when it is a good way. And this has continued. Every week the full supply of over nine dozen towels have to be washed twice to keep them going. One day the register showed that people came from thirteen different streets to the Mission for a bath.

Missionary Conference at Wilson College.

HELEN MAYGER SELLERS.

ON the 28th of June began the Woman's Missionary Conference at Wilson College. We have all heard of Northfield and the wonderful gatherings they have there. Well, this was just sort of an overflow meeting—I mean they had to divide the Missionary Conference, and Wilson College, Chambersburg, was chosen as the place for the early one in June. It really seems too good to be true, just sort of marvelous to have had that Conference here in our own town. Am sure we don't deserve it, except only so far as beautiful scenery and location go. But the wonderful fact remains that it was here in June for a week, and still more wonderful—those one hundred people from all parts of the country were so pleased that they come again next summer, seven hundred strong. And every woman here wants to get in that seven hundred.

You ask—what was this Conference like? Well, it was the kind of a one that just did one good to be there. It was so lovely to be in the midst of people all interested in the best things there are in life—to be in the midst of people who are always thinking of and working for “the other fellow,” not for themselves. That in itself is an inspiration.

It's hard for me to tell about a whole week. The dreadful part about a Conference like that is, that you want to hear it all—you want to be in all classes, but, of course, you can't, and the choosing nearly distracts one. At least it did me. The classes began at 8.15. The first day—Friday—I went out, very leisurely, bought my text book—“The African Trail”—and got the “lay of the land.” So the first class I got into was a ten o'clock class. Now, there were five different classes at ten and I wanted to hear them all. But in some way I got in a current that drifted towards Miss Prescott's room and landed there. She was lovely and talked to a crowded class

room on “Methods for Junior Leaders.” The text book was “African Adventures.” This is a most interesting book for children (big children like it as well) written by Jean Mackensie. We must have this book in our Sunday School libraries. It makes a lovely little gift book, too. Miss Prescott gave us a sketch of Jean Mackensie's life. She spoke of her as an exquisite piece of Dresden china. The last person in the world one would think of as a missionary. She was educated in an unusual way—in private schools in California, France, Germany. She had traveled much and had the promise of a wonderful future stretching out before her. But she chose to go as a missionary to a primitive people—to West Africa, just a little north of the equator, “a hilly forest country, famous for the gorilla, the elephant, the leopard, and African fever.” We find that people read Jean Mackensie's books who never look at missionary books. The *Atlantic Monthly* even published the first and second chapters of “The African Trail” in November and December, 1916.

All her books have great literary value.

At eleven o'clock was the general session taken by Mrs. Helen Barrett Montgomery. She took up each morning one chapter of the text book for this year, “The African Trail,” also by Jean Mackensie. I can't begin to tell you about Mrs. Montgomery. All of those leaders are women of wonderful charm and beauty. When one looks closely and tries to analyze it—it is not beauty of feature, but a beauty from within—a beauty that comes from a life of beautiful thoughts and works—a beauty that *really illuminates*. This session was in the auditorium and was always crowded. When Mrs. Montgomery was introduced we were told that she had just received her M. A. degree at Brown University together with Mr. Hoover, and was the only woman on the platform. A good many town-people came out for this period and every one of you want to be there next year.

Friday evening there was a little talk from Miss Clippinger, of the United Brethren Church here, who had just come from Africa. Then a longer one by Dr. Mabie, of the Baptist Church. She, of course, was much older and had many more experiences to relate. All the way over to Africa she kept saying, "I wonder if I can, I wonder if I can." But when all the sick people gathered together a couple of hours before service, all feeling of repulsion left. She was always treated courteously. Often she would be 50 or 100 miles from a white man, but the natives never so much as touched her. She spoke of the grass, 12 to 18 feet tall, on the hills and then jungles in the valleys. They had bridges woven of vines fastened to trees and if you couldn't climb trees you couldn't cross a bridge. She closed by saying, "This is not a white man's country. We must simply light the candles and shield them. Wouldn't you like to light some candles, girls?"

The music at all these evening meetings was so inspiring. There were, first, 45 girls in the choir, led by a most remarkable woman. She was a splendid leader, and at the same time played the piano, standing up, turning her back or anyway at all. The choir grew much larger than that and did some wonderful work.

Saturday morning found me in Miss Hickson's class on "International Friendship." Her line of work was something quite new. It is a society aiming to keep down race hatred and cultivate a spirit of friendship between nations. This naturally comes in the dominion of the Churches and will eventually make war impossible.

Saturday night was a lecture by Chaplain Stevenson. He spoke of the visits he made at the different Mission stations on the cruise of the Atlantic Fleet around the world. He resented the expression, "drunken sailor," saying it was unkind, untruthful and unpatriotic. On board the U. S. S. California there were 10 with the ministry in view. At

one saloon infested place they landed, out of sixteen thousand sailors, twelve were reported under the influence of liquor. It was interesting to hear him speak of the fleet's arrival at Yokohama. The school children welcomed them, singing "America" and "Star Spangled Banner" in English. An interesting thing about China was that at a banquet Chaplain Stephenson couldn't find his place. At last it was found to be beside the imperial prince. That's how they honored the ministry in China.

Sunday night was the only Sunset Service that I got to. This was led by Mrs. Montgomery. It was on a hill leading down to the Conococheague, just beyond the college, back of Science Hall. This was so impressive, and a lovelier spot could not have been found. That evening in the auditorium at least twenty missionaries were introduced to us, representing altogether 221 $\frac{3}{4}$ years of service. They told briefly, the church they represented and the number of years they served. Our own Miss Pifer was the only one from Japan. But they were from every corner of the globe.

Monday found me out a little earlier for a nine o'clock class—Mrs. Farmer, studying in the book, "The Meaning of Prayer," by Fosdick. I was so anxious to hear the other leaders, but Mrs. Farmer was so wonderful that I couldn't get away from her, and day after day found me in that class, and, finally, in a second class of hers—"The Pros and Cons of Foreign Missions." I wish I had time to quote from her. I did so wish for those friends of mine who do not believe in Missions and Foreign Missions particularly. It seems to me they would have felt so little and miserable. But it seems as though they never give themselves the chance to hear the other side of the question. "We have gotten so in the habit," Mrs. Farmer said, "of thinking only of our own country and race and color. But the world is to God, His landscape, and language and race and color are the different bits of it, all blending into one glorious whole." Mrs.

Montgomery said, "When we look down from a high tower all below seems like ants creeping along. So in God's sight are all races and nations and colors." "The ability to love persons far off and of another race shows spiritual development. If we care not for Foreign Missions, we cut ourselves loose from God." "The money we have put in Foreign Missions is a mere bagatelle. The large proportion of our expense is spent in our Church at home trying to educate the people." "If the missionary enterprise is a mistake, it's not our mistake, but that of God." Mrs. Farmer is a firm believer in tithing.

Mrs. Eveland, of the Methodist Church, and whom we all in Chambersburg know, was in Mrs. Farmer's classes. They were speaking of God answering prayer. Sometimes His answer is yes, no, or wait. Mrs. Eveland told of a little child of one of her missionary friends praying for a bicycle. A tricycle was sent. The little boy said, "Dear Lord, I'm sorry you don't know the difference between a tricycle and a bicycle." Sometimes a woman prays for patience and the Lord sends a green cook.

There are many different aspects of the Conference that I can't tell you about. For instance, in the afternoons there were all sorts of social affairs and recreations that I couldn't get to and so can't tell you about. One afternoon I was out for our denominational meeting in one of the club houses. But in every little nook and corner one might see a missionary surrounded by a group of interested people, answering questions and talking informally.

It was altogether a week of inspiration. Everyone there left with a firm determination to be there next year. And will we, living in Chambersburg, and the towns near by, with a wonderful opportunity like that at our very doors, will we be content to let that week next summer pass by unnoticed save with that oft-repeated, "I was too busy to go out."

Chambersburg, Pa.

An Important Notice.

IN accordance with the vote of the Federation at its annual meeting, held in New York, January 18, the Interdenominational Committee on Christian Literature for Women and Children of Mission Fields in consultation with the Committee of the Federation of Methods, Mrs. E. C. Cronk, Columbia, S. C., chairman, have prepared a program for the use of Local Missionary Societies, to be presented on Christian Literature Day.

It was suggested by Mrs. W. H. Farmer at the Federation meeting that each Board be asked to promote the observance of a *Christian Literature Day* among its constituency, when this important subject should be brought to the attention of the women and young people. It did not seem wise to the Christian Literature Committee to suggest any definite date for such a program, but it is earnestly hoped that it will be used in all women's societies some time during 1918.

The program is a four-paged folder, with a Foreword, *Christian Literature to the Front*, by Dr. C. H. Patton, of the American Board, chairman of the American Section of the Christian Literature Committee. It contains a suggested outline for presenting the subject in an attractive way with definite instructions as to where the material for carrying out the program may be found. The price per hundred is sixty cents and the programs may be obtained of Miss Alice M. Kyle, 14 Beacon street, Boston, Mass., or Mrs. E. C. Cronk, Columbia, S. C., or of Miss M. H. Leavis, West Medford, Mass. Single programs will be sent as samples to the Literature Secretary of each Board, and it is hoped that generous orders for these folders may quickly follow.

Mrs. Henry W. Peabody, chairman of the Central Committee on the United Study of Foreign Missions, heartily endorses this plan and is desirous that the women shall make a place in their year's work for the consideration of this very important matter.

Program for the Month of April

Young People's Work

MRS. JOHN LENTZ, SECRETARY
218 BROADWAY, MILTON, PA.

Mission Band Program.

BIBLE TOPIC—"Trust."

Missionary for the month, Mrs. W. E. Hoy.
Use *OUTLOOK OF MISSIONS* and *Everyland*.

First Week.

The Psalmist's trust. Psalm 91: 1-7.

Pray for all children's organizations that they may undertake great things for the Master.

STUDY—"African Adventurers." Chapter IV. "An Adventure with Dwarfs."

Paper, "The Dwarf Tribes of Africa."

Read about Mrs. Hoy first week.

Second Week.

Isaiah's trust. Isaiah 12: 1-6.

Pray that we may know our responsibility to the whole world.

STUDY—Chapter V. "Adventurers of Assam and Mejo." What is trial by poison?

Use story from *Everyland*.

Read about Mrs. Hoy second week.

Third Week.

Jeremiah's trust. Jer. 17: 5-8.

Pray for our missionaries.

STUDY—Chapter VI. "The Return of the Adventurers."

Story from *OUTLOOK OF MISSIONS*.

Read about Mrs. Hoy third week.

Fourth Week.

What Jesus says about those who trust in themselves. Luke 18: 9-14.

Pray for the missionary work among the Jews.

Review "African Adventurers."

Discuss the ten points of Excellence for Mission Bands.

How many have you attained?

What plans can you make to attain all?

Read about Mrs. Hoy fourth week.

Mission Band Notes.

Much to the disappointment of the General Secretary, Mrs. String's book, "Miss Wistaria at Home," was not available until almost the middle of February. Many of our Bands could not meet on account of the coal shortage, and the others reviewed old study books or used object lessons.

"Miss Wistaria at Home" should be used by every Mission Band, and so it will appear as the study book for May and June. Let every

leader secure a copy from the Mission Study Department, Fifteenth and Race streets, Philadelphia. Look up your December and January *OUTLOOK OF MISSIONS* for teachers' manual for "Miss Wistaria." Do not neglect this.

Miss Wistaria tells us that there are four kindergartens in Japan. There should be many more in Japan and also in China. Are all our Bands keeping this work in mind and making generous contributions to it? Would it not be a splendid idea if some one Mission Band in the homeland would support one kindergarten in the foreign field!

Have all local secretaries sent their reports to Classical Mission Band secretaries? If not, why not? Do it *now*.



Mrs. William E. Hoy.

APRIL is the month of showers! The missionary of whom I will tell you this month has brought showers of blessing to many boys and girls in Japan and China. Her name is Mrs. William E. Hoy, of Yochow City, Hunan, China.

First Week.

There are so many things that I could tell you about Mrs. Hoy that I scarcely know where to begin. But we all like to hear the things about people that are unusual. Some of these things will appear during our study of

this great and good woman during the present month. Mrs. Hoy was the daughter of one of our noble ministers—the Rev. John Ault, who died many years ago. Two of her sisters are married to ministers, and her brother is a minister. When this missionary went to Japan in 1887, she was known as Miss Mary B. Ault. She was one of the founders and first teachers in the Miyagi Girls' School at Sendai. Later, she married Rev. William E. Hoy, who was the principal of the Boys' School, now North Japan College. In one of her letters she wrote: "I spend two hours every morning in the school room. I teach partly to relieve my husband, and also because I love to teach." After Dr. Hoy had located at Yochow City, China, Mrs. Hoy gathered a few Chinese girls into a school and thus became the founder of our Girls' School work in China.

Second Week.

Our Church has few women in the mission work in Japan and China who have been so helpful to the work as Mrs. Hoy. She looks to the ways of her household, but she always finds work outside for her loving heart and willing hands. Her children have been her first care, and they are now the joy of her life. One of the daughters, Gertrude, is the principal of the Ziemer Memorial Girls' School, and Mabel is married to a Y. M. C. A. Secretary. William is a professor at Rochester, N. Y., and Charles, of whom you have read the bright stories in the *OUTLOOK OF MISSIONS*, is a volunteer in the Army of Uncle Sam. Both parents are very proud that their son Charles has been willing to offer his services to his country. Let us remember the parents and their children in our prayers.

Third Week.

I wish I could tell you all about the work that Mrs. Hoy is doing at Lakeside. This is the place where the Boys' School is located, five miles distant from Yochow City. Mrs. Hoy instructs the mothers and children in the Bible. She is a real evangelist, going from house to house in the farming districts, and she also meets the women and children several times a week in a small room on the Lakeside Compound. Last year when she was in the homeland she told the members of the Board of Foreign Missions that she would like to see an inexpensive chapel built where she could conduct her meetings. The sum of \$500 was voted for this purpose. Many hearts are thus being brought to Jesus, and their lives are made purer and better. *Would you like to help build a chapel?*

Fourth Week.

Have you ever heard of the "David Schneder Hoy Memorial Hospital?" This hospital is a memorial to the son of Dr. and Mrs. Hoy who

died in China. It was the ambition of little David to become a medical missionary, but the dear Lord called him to his eternal home. Our Sunday Schools contributed the funds for the men's hospital at Yochow City, on the first Foreign Mission Day held in February, 1903. The work of the hospital reminds me that Mrs. Hoy is not only teaching and preaching the Gospel, but she is also relieving human suffering. There are many ways of healing, and if you would watch this tender woman going about in her daily work you would find that she heals many a physical ache and pain. During the famine in 1910, when several thousand refugees came to Lakeside, Mrs. Hoy proved herself a true ministering angel. She would go among the poor, famishing men, women and children, and apply the remedies at her command. Who can tell how many of these famine-stricken bodies have had their souls made pure and clean during those months of physical starvation?

You will want to take a good look at the picture of Mrs. Hoy. To know her is to love her. Let us think of her often, and pray for her daily.

(Continued from Page 128.)

all disguise and declared himself supreme ruler of the land, the little leaven of the republican spirit which had been working quietly in the minds of the Chinese people began to show how powerful it had grown. The country was threatened for the third time with disorder and bloodshed, a situation happily and unexpectedly relieved by the death of Yuan Shi-Kai.

It is, of course, unfortunate that China, which has no time to waste in setting her house in order and catching up with the rest of the world, should lose these valuable years in a struggle which is mainly political. But it is unavoidable. China has been under the rule of a selfish and inefficient government for nearly three hundred years. To expect her to sweep away these centuries of conservatism and install an up-to-date government in a day is to expect nothing short of a miracle. The world has never seen anything of the sort. It took France three-quarters of a century to put her republican government on a stable basis; it took the United States more than ten years to make a permanent Constitution; and who knows how long it will take Russia to establish her new government on firm foundations? Progress must of necessity be slow.

With the death of Yuan the republic was restored. The Provisional Constitution of Nanking was replaced, automatically authorizing Li Yuan-Hung, former Vice-President, to become President.—*The Evening Post*.

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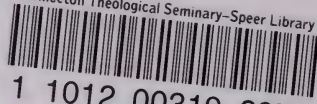
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